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LINGUAPHONE

دروس في العربية
HANDBOOK

by ധരരനസല



LINGUAPHONE

Arabic Course

Handbook

Explanatory Notes
Vocabularies

The prices and situations in this course
current at the time of writing, may not
necessarily reflect present values and
conditions.

L2N GABEN110

Printed and bound in Great Britain by
Biddies Ltd, Guildford and King's Lynn

Linguaphone Institute Limited
St Giles House
50 Poland Street
London W1V 4AX



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This impression 1995

LSN GARENH10

Printed and bound in Great Britain by
Biddles Ltd, Guildford and King's Lynn

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ad-darsu l-'awwal

Lesson one

Words in this lesson

Part one

al-

dars (m.)

duruus (p.)

al-'awwal (m.)

al-'uula (f.)

fi

maTaar (m.)

maTaaraat (p.)

juz' (m.)

ajzaa'

hasan

muraad

anaa

mudarris (m.) -uun (p.)

-ah (f.) **-aat** (p.)

lughah (f.)

-aat (p.)

^carabiyyah (f.) -aat (p.)

^carabiy (m.)^carab (p.)

min

fi_l-maTaar

At the airport

the

lesson

first

in, at

airport

part

Hassan

Murad

I

teacher

language

Arabic, Arab

from

من

al-qaahirah (f.)	القاهرة	Cairo
miSr (f.)	مِصْر	Egypt
miSriy (m.) -uun (p.)	مِصْرِيّ -- ون	
-yah (f.) -aat (p.)	-- ة -- ات	
bayt	بَيْت	house
buyuut (p.)	بُيُوت	
al-'aan	الآن	now
huwa	هُوَ	he
hiya (f.)	هِيَ	she
kabiir (m.)	كَبِير	big, large
kibaar (p.)	كِبَار	
kabiirah (f.) -aat (p.)	كَبِيرَة -- ات	
sayyaarah (f.) -aat (p.)	سَيَّارَة -- ات	car
khaarij	خَارِج	outside
Saalah (f.) -aat (p.)	صَالَة -- ات	room, hall
intiZaar	إِنْتَظَار	waiting
Sadiiq (m.)	صَدِيق	friend
aSdiqaa' (p.)	أَصْدِقَاء	
Sadiiqah (f.) -aat (p.)	صَدِيقَة	
usrah	أُسْرَة	family
usar (p.)	أُسَر	
ism (m.)	إِسْم	name, noun
asmaa' (p.)	أَسْمَاء	
sayyid (m.)	سَيِّد	Mr.
asyaad, saadah (p.)	أَسْيَاد ، سَادَة	
sayyidah (f.) -aat (p.)	سَيِّدَة -- ات	
'alii	عَلِي	Aly
al-halabiy	الْحَلَبِي	Al-Halaby
dimashq (f.)	دِمَشْق	Damascus

'aaSimah (f.)	عَاصِمَة	capital
'awaaSim (p.)	عَوَاصِم	
suuriyyaa	سُورِيَا	Syria
rajul (m.)	رَجُل	man
rijaal (p.)	رِجَال	
imra'ah	إِمْرَأَة	woman
nisaa' (p.)	نِسَاء	
a'maal (p.)	أَعْمَال	work, business
'amal (m.s.)	عَمَل	
rajul a'maal	رَجُل أَعْمَال	businessman
ma'a	مَعَ	with
DaabiT (m.)	ضَابِط	officer
DubbaaT (p.)	ضَبَاط	
jawaazaat (p.)	جَوَازَات	passports
jawaaz (m.s.)	جَوَاز	
ba'da	بَعْدَ	after
haadh ^h aa (m.)	هَذَا	this
haadhihi (f.)	هَذِهِ	
mufattish (m.) -uun (p.)	مُفَتِّش -- ون	officer, inspector
-ah (f.) -aat (p.)	-- ة -- ات	
jumruk (m.)	جُمْرُك	customs
jamaarik (p.)	جَمَارِك	
Part two		
ath-thaanii (m.)	الثَّانِي	second
ath-thaaniyah (f.)	الثَّانِيَة	
ayy	أَيّ	which, what
balad (m.)	بَلَد	country
bilaad (p.)	بِلَاد	

antum (m.p.)	أَنْتُمْ	you
anta (m.s.)	أَنْتَ	
nahnu	نَحْنُ	we
hal?	هَلْ	interrogative particle
safar	سَفَر	travelling
jawaaz safar (m.)	جَوَاز سَفَر	passport
na'am	نَعَمْ	yes
anti (f.s.)	أَنْتِ	you
anta (m.s.)	أَنْتَ	
yaa	يَا	oh
fawziyyah	فَوْزِيَّة	Fawziya
aanisah (f.) -aat (p.)	أَنِسَة -- ات	Miss
nabiilah	نَبِيلَة	Nabeela
ab	أَب	father
aabaa' (p.)	آبَاء	
shukran	شُكْرًا	thank you
al-'afw	الْعَفْو	not at all
ashyaa' (p.)	أَشْيَاء	things
shay' (m.s.)	شَيْء	
ajnabiyyah (f.) -aat (p.)	أَجْنَبِيَّة -- ات	foreign
ajnabiy (m.)	أَجْنَبِيّ	
ajaanib (p.)	أَجَانِب	
saa'ah (f.) -aat (p.)	سَاعَة -- ات	watch, clock, hour
suwiisriyyah (f.) -aat (p.)	سُوَيْسِرِيَّة -- ات	Swiss
suwiisriy -uun (p.)	سُوَيْسِرِيّ -- ون	
zujaajah (f.) -aat (p.)	زُجَاجَة -- ات	bottle
kolooniyaa	كُولُونِيَا	cologne
faransiyyah (f.) -aat (p.)	فَرَنْسِيَّة -- ات	French

faransiyy (m.) -uun (p.)	فَرَنْسِيّ -- ون	
aalah (f.) -aat (p.)	آلَة -- ات	apparatus, instrument
taSwiir (m.)	تَصْوِير	photography
aalat taSwiir (f.)	آلَة تَصْوِير	camera
almaaniyyah (f.) -aat (p.)	أَلْمَانِيَّة -- ات	German
almaaniy (m.)	أَلْمَانِيّ	
almaan (p.)	أَلْمَان	
aakhar (m.)	آخِر	else, other, another
ukhra (f.)	أُخْرَى	
laa	لَا	no
ahlan wa-sahlan	أَهْلًا وَسَهْلًا	welcome
kayfa?	كَيْفَ	how?
kayfa haalukum?	كَيْفَ حَالِكُمْ	how are you?
bi-khayr	بِخَيْر	well
zawjah (f.) -aat (p.)	زَوْجَة -- ات	wife
zawj (m.) azwaa'j (p.)	زَوْج، أَزْوَاج	husband
ustaadh (m.)	أُسْتَاذ	Mr., teacher,
-ah (f.)	-- ة	professor
ibn (m.)	ابْن	son
abnaa' (p.)	أَبْنَاء	
ibnah (f.)	ابْنَة	daughter
banaat (p.)	بَنَات	
bi-	بِ --	at, in
haa hiya (f.)	هَآ هِيَ	here's
haa huwa (m.)	هَآ هُوَ	
Part three		
saliim	سَلِيم	Saleem

ath-thaalith (m.)

-ah (f.)

lubnaan

Taalib (m.) **Tullaab** (p.)

-ah (f.) -aat (p.)

الثَّالِث

-- ة

لُبْنَان

طَالِب طُلَّاب

-- ة -- ات

third

Lebanon

pupil, student

Notes

Part one

1. **anaa hasan muraad**. *I'm Hassan Murad (I Hassan Muraad)*. This sentence in Arabic contains no verb, but consists of two parts: *I* and *Hassan Murad*. This is one of the main sentence-types in Arabic. The present tense of *to be* (*am, are, is*) is not expressed in Arabic.

anaa miSriy: *I am an Egyptian*.

huwa min dimashq: *He is from Damascus*.

Every sentence of Part one is made up with this construction, usually known in grammar as an EQUATIONAL SENTENCE. Arabic equational sentences generally correspond to the English sentences with *am, are, or is*.

2. **anaa mudarris lughah 'arabiyyah**. *I'm a teacher of Arabic (I teacher of Arabic language)*.

- a. **mudarris**: *teacher*. The indefinite article *a* or *an*, are not expressed in Arabic. Thus **anaa** stands for *I'm* and **mudarris** for *a teacher*. This word is derived from the verb **darasa**: دَرَسَ *learn, study*.

- b. **lughah 'arabiyyah**: *Arabic language (language Arabic)*. These two words display several fundamental rules in Arabic:

- (1) Nouns and adjectives in Arabic are either masculine or feminine (App. 2A.).
- (2) Adjectives follow the nouns they describe.
- (3) A masculine noun in the singular takes a masculine adjective, and a feminine noun in the singular takes a feminine adjective.

Another example in this lesson is **maTaar kabiir**: *a big airport (airport, big)*. Unlike English, Arabic adjectives have masculine and feminine forms for both the singular and the plural. Thus **maTaar kabiir**: *a big (m.) airport, lughah 'arabiyyah Arabic (f.) language*.

- (4) If the noun is definite i.e. is used with the definite article (*the*), in Arabic **al-** ال, the adjective must also have the definite article; e.g. **al-lughah l-'arabiyyah**. *the Arabic language (the language of the Arabic)*.

(5) Almost all nouns and adjectives ending in **h** or **t** are feminine. Most Arabic feminine names end in **h** or **t**.

Here is a list of the feminine nouns in this Lesson:

Saalah	hall	saa'ah	watch
sayyaarah	car	zujaajah	bottle
aanisah	miss	al-qaahirah	Cairo

All these nouns, animate or inanimate, are of feminine gender.

(6) Note the difference:

al-lughah l-'arabiyyah: *the Arabic language (the language, the Arabic)*

al-lughah 'arabiyyah: *the language is Arabic (the language Arabic)*

- c. **mudarris lughah**: *a teacher of language*. Here we have two nouns together, one modified by the other. Compare this with the English construction *language teacher*. In English, the first noun, *language*, describes the second, *teacher*. In Arabic, the second noun **lughah**: *language*, describes the first noun **mudarris**: *teacher* (reading Arabic from right to left, of course). Other such constructions in this lesson are:

maTaari l-qaahirah: *the airport of Cairo (airport of the Cairo)*

Saalati l-intiZaar: *the waiting room (hall of the waiting)*

rajul a'maal: *businessman (man of affairs)*

DaabiTu l-jawaazaat: *the passport officer (officer of the passports)*

This is generally known in English as the CONSTRUCT STATE. It is important to remember that the first noun never takes the definite article in the construct state, and that the second noun may or may not take the definite article, as the situation demands. We can either say **mudarris lughah** or **mudarrisu l-lughah**.

3. **anaa mina l-qaahirah**. *I'm from Cairo*.

It will be useful to keep in mind that **mina** مِنْ *from* is different from **man** مَنْ *who?* **man** is an interrogative pronoun. It introduces a question: **man anta?** *who are you?*

- a. **al-qaahirah**: *Cairo (The Cairo)*. Note that here the definite article is used. Some place-names in Arabic have the definite article.

4. **al-qaahirah fii miSr**. *Cairo is in Egypt*.

fii: *in, at*, according to context and English usage.

5. **anaa miSriy wa-baytii fi l-qaahirah**. *I'm Egyptian and my home is in Cairo*.

- a. *Egyptian* (adj.), or *an Egyptian* (n.), from **miSr**: *Egypt*. Note the form of the Arabic comma , compared with the English , .

- b. **wa-baytii**: *and my house*. **wa** وَ : *and* is written as part of the following word. It cannot stand alone. Thus **wa-baytii**: *and my house* is one word.

- c. **baytii**: *my home*. The ending **ii** is attached to the noun to express the English *my*. Other examples in this lesson are:

سَيَّارَتِي	sayyaaratii: my car	سَيَّارَة	sayyaarah: car
صَدِيقِي	Sadiiqii: my friend	صَدِيق	Sadiiq: friend
زَوْجَتِي	zawjatii: my wife	زَوْجَة	zawjah: wife

The two feminine nouns **sayyaarah**: سَيَّارَة and **zawjah** زَوْجَة, like most feminine nouns in Arabic end in **taa' marbuuTah**: ة, which is usually pronounced as **h** when the word is not followed by a pronoun attached to it, or a word connected with it in meaning. But when the word is joined to a pronoun, as in **sayyaaratii**: and **zawjatii**, the **taa' marbuuTah** is written and pronounced as **t**; whereas when the word is followed by another word connected with it, **taa' marbuuTah** retains its form in writing while in pronunciation it changes to **t**.

6. **al-'aan anaa fii maTaari_l-qaahirah**. Now I'm at Cairo airport.
 - a. **al-'aan**: now Note that 'aa stands for ' with the long vowel aa.
 - b. **anna**: I'm (I) For I and I am, see N1 above.
 - c. **maTaari_l-qaahirah**: Cairo airport (airport of the Cairo) Another example of the construct state. See N2c.
7. **huwa maTaar kabiir. sayyaaratii kharija_lmaTaar**. It's a big airport. My car's outside the airport.
 - a. **huwa**: It (he) is used in Arabic for expressing both *he* and the masculine *it*. **huwa** هُوَ can also stand for *he is* or *it is*.
 - b. **maTaar kabiir**: a big airport (airport big) Remember the adjective always follows the noun it describes (N 2b).
 - c. **sayyaaratii**: my car For the suffix **ii** ي, meaning *my*, see N 5c.
8. **anaa fii Saalati_l-intiZaar**. I'm in the waiting room. Construct state again (N 2c).
 - a. **Saalah**: hall This is a feminine noun (N 2b).
 - b. **intiZaar**: waiting, expecting Almost all Arabic words have three consonants as a ROOT or stem. This word, for instance, is from the root **naZara** نَظَرَ look for, expect.
9. **anaa fi_ntiZaar Sadiiqii wa-'usratih** I'm waiting (in the waiting) for my friend and his family.
 - a. **Sadiiqii**: my friend Note the ending **ii** to express *my* (N 5c).
 - b. **wa-'usratih**: and his family Remember **wa**: and is added to the word following it (N 5b).
 - c. **usratih**: his family **usrah** أُسْرَة family The ending **h** or **h** is attached to the end of the noun to express *his, its* (m.). Similarly **Sadiiquh** صَدِيقُهُ his friend, **zawjatuh** زَوْجَتُهُ his wife.
10. **Sadiiqii ismuhu_s-sayyid 'alii_l-halabiy**. My friend's name (my friend, his name) is Mr. Aly Al-Halaby.
 - a. **ismuhu**: his name See N 9c for the ending **h** to express *his*.

- b. **as-sayyid**: Mr. Note also **as-sayyidah**: Mrs. Remember that in Arabic we add **al- j l** the to titles with the meaning of Mr. and Mrs.
11. **Sadiiqii suuriy**. My friend's Syrian.

suuriy: Syrian, a national of **suuriyyah**: Syria. See also **miSriy**: Egyptian, a national of **miSr**: Egypt. In Arabic, relative adjectives end in **iy** ي (m.s.) or **iyah** يَة (f.s.). The table below provides some examples from the Introduction and this lesson. These adjectives also express the nationals of a country.

	Masculine	Feminine	Derived from	
Arab Arabic	'arabiy عَرَبِيّ	'arabiyyah عَرَبِيَّة	'arab عَرَب	Arab
Egyptian	miSriy مِصْرِيّ	miSriyyah مِصْرِيَّة	miSr مِصْر	Egypt
German	almaaniy أَلْمَانِيّ	al-maaniyyah أَلْمَانِيَّة	almaaniyaa أَلْمَانِيَا	Germany
Syrian	suuriy سُورِيّ	suuriyyah سُورِيَّة	suuriyyaa سُورِيَا	Syria

These adjectives follow the same rules of agreement as other adjectives (N 2b.).

12. **huwa rajul a'maal**. He's a businessman.
 - a. **rajul a'maal**: a businessman (a man of affairs) Another example of the construct state (N 2c). **'amal** عَمَل: work, action; the plural is **a'maal**.
13. **Sadiiqii_l-'aan ma'a DaabiTi_l-jawaazaat**, My friend is now with the immigration (passport) officer, **DaabiTi_l-jawaazaat**: passport officer; the word *passport* in Arabic is **jawaaz safar** جَوَاز سَفَر (permit for travel).
14. **wa-ba'da haadhaa ma'a mufattishi_l-jumruk**. (and after that with the customs officer).
 - a. **ma'a**: with, a preposition.
 - b. **mufattishi_ljumruk**: customs officer (inspector of the customs).

Part two

ma'a Daabiti_l-jawaazaat (With) The immigration officer

15. **min ayy balad antum?** Which country do you come (are you) from? **ayy balad**: which country? **ayy** أَيّ may be translated as *which? what?* Here **ayy balad** means either *which country?* or *what country?* Note the form of the Arabic question mark ؟ compared with English ? .

16. **nahnu min suuriyyah.** *We are from Syria.*

nahnu: we (m. or f.) You have now met almost all the personal pronouns. It will be useful to list them here:

	1st person	2nd person	3rd person
s.m.	ana أنا I	anta أنت you	huwa هو he
s.f.	ana أنا I	anti أنت you	hiya هي she
p.m.	nahnu نحن we	antum أنتم you	hum هم they
p.f.	nahnu نحن we	antunna أنتن you	hunna هنّ they

17. **hal ma'akum jawaazaat safar?** (*Have you got any passports?*)

- a. **hal** This word introduces questions which can usually be answered with *yes* or *no*. It has no English equivalent. It is placed at the beginning of the interrogative sentence. It is important to remember that the order of the words in the sentence does not change. Examples:

The teacher is from Syria. al-mudarris min suuriyyah.

Is the teacher from Syria? hali_l-mudarris min suuriyyah?

My house is in Cairo. baytii fi_l-qaahirah.

Is my house in Cairo? hal baytii fi_l-qaahirah?

Note that when **hal** is followed by the definite article it is pronounced **hali**.

- b. **ma'akum** with you **ma'a:** with is a preposition. In Arabic, the pronouns *me, you, him, her*, etc. can be attached to prepositions. thus **ma'akum** مَعَكُمْ is made of: **ma'a** مَعَ + **kum** كُمْ. Since there is no verb *to have* in Arabic, possession is expressed by the use of such prepositions as **ma'a:** مَعَ with, belonging to.

18. **na'am, haadhaa huwa jawaaz safarii.** *Yes, here (this) is my passport.*

- a. **na'am:** yes, **laa** لا no.

- b. **hadhaa:** this (m.s.). **haadhihi** هَذِهِ this (f.s.) Since the present tense of the verb *to be* is not expressed in Arabic, **haadhaa** هَذَا and **haadhihi**

هَذِهِ can often mean *this is*. **haadhaa huwa_s-sayyid muraad:** *This is Mr. Murad*; **haadhihi sayyaaratii:** *This is my car*. **haadhaa** and **haadhihi** are sometimes followed by **huwa** هُوَ : **haadhaa huwa** هَذَا هُوَ, and **hiya** هِيَ : **haadhihi hiya** هَذِهِ هِيَ.

haadhaa huwa jawaaz safarii.	<i>This is my passport.</i>
haadhihi hiya sayyaaratii.	<i>This is my car.</i>

- c. **jawaaz safarii:** *my passport* Note the ending **ii** ي for *my* (N 5c).

19. **wa-'anti yaa sayyidah?** *And you, madam?*

yaa: Oh The particle **yaa** يَ indicates direct address. **yaa sayyidah:** *lady! madam!* It precedes the name, title, rank, etc. of the person addressed. **yaa** is never followed by the definite article **al-** ال the. It is equivalent to the English *Oh*, as in *Oh my Lord!* or *Oh King, live forever!* In modern English, it has practically died out. In Arabic, however, it is very much alive and often used in daily conversation.

20. **haa huwa jawaaz safarii.** *Here's my passport.*

haa: *here is.*

21. **wa-'anti yaa aanisah:** *and you, young lady?*

aanisah: *Miss! Young lady!* Note that the definite article is not used with **aanisah** because it is preceded by **yaa** (N 19).

22. **shukran.** *Thanks.*

When you thank someone in Arabic you say **shukran** شُكْرًا and the response to it is **'afwan** عَفْوًا or **al-'afw** أَلْعَفْو: *not at all*.

ma'a mufattishi_l-jumruk (With) *The customs officer*

23. **ashyaa' ajnabiyyah:** *foreign things.*

ashyaa' is the plural of **shay'** شَيْء: *thing*. This is a type of plural common in Arabic and known as **BROKEN PLURAL**. In Arabic, there are generally two types of plural: **SOUND PLURAL**, which you will study in future lessons, and **BROKEN PLURAL**. In the latter, the plural is usually formed from the singular by internal vowel changes, sometimes with a prefix, added at the beginning, or a suffix, added at the end of a word. Here are some examples:

Singular	Broken plural
'amal عَمَل action	a'maal أَعْمَال actions
shay' شَيْء thing	ashyaa' أَشْيَاء things

Note that an adjective describing a noun in the broken plural has to be singular and feminine (App. 4).

24. saa'ah swiisriyyah: Swiss watch.

- a. **saa'ah:** *watch, clock*, but also *hour*. **saa'ah** is feminine since it ends with **h** (N 2b).
 b. **swiisriyyah:** *Swiss* Other feminine adjectives derived from the name of countries are:

faransiyyah: *French from France*

فَرَنْسَا faransa

almaaniyyah: *German from Germany*

أَلْمَانِيَا almaaniyaa

briiTaaniyyah: *British from Britain*

بَرِيْطَانِيَا briiTaaniyaa

fii Saalati_l-intiZaar *In the waiting-room*

25. ahlan wa-sahlan! kayfa haalukum? Welcome! How are you?

- a. **ahlan wa-sahlan! Welcome!** This expression is used to make a new-comer feel welcome by those already there. It is especially used by a host in welcoming a guest.
 b. **kayfa haalukum? How are you? How do you do (m.s.)? (How is your condition?)** When addressing a female, **kayfa haaluki** كَيْفَ حَالُكِ is used.

26. nahnu bi-khayr: We are well. (We are in prosperity, well being.)

Note:

anaa bi-khayr: *I am well.*

huwa bi-khayr: *He is well.*

anta bi-khayr: *You are well.*

hum bi-khayr: *They are well.*

The main structures from Lesson one

1. Equational sentence

anaa	ḥasan muraad. fawziyyah_l-ḥalabiy.
huwa	rajul. maTaar.

2. Equational sentence — describing people and places.

anaa anta Sadiiqii	miSriy. ‘arabiy.
hiya nabiilah	‘arabiyyah.

3.

huwa	maTaar	kabiir.
	mudarris	miSriy.
nabiilah	Taalibah aanisah	suuriyyah.

4. Equational sentence — with prepositions and adverbs

(mina or min: *from*, fii: *in*, khaarija: *outside* and ma'a: *with*.)

anaa	mina_	l-qaahirah.
hiya nahnu	min	suuriyyah.
anta	fii_	l-maTaar.
huwa	fii	dimashq.
sayaaratii Sadiiqii	khaarija_	l-maTaar.
sadiiqii nabiilah	ma'a	DaabiTi_l-jawaazaat. ḥasan muraad.

5. Equational sentence — introducing people

haadhihi	ukhtii zawjatii	hind. fawziyyah.
haadhaa	Sadiiqii	‘alii_l-halabiy.

6. haa huwa: *here's*

haa huwa	jawaaz safarii. Sadiiqii.
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7. Construct state

jawaaz jawaazaat	safar	
‘aaSimat	miSr suuriyyah	
mudarris	lughah	‘arabiyyah faransiyyah

8. ma‘ii: *I have*

ma‘ii	saa‘ah.
	aalat taSwiir.
	jawaaz safar.

9. Masculine nouns and adjectives (singular)

anna anta huwa	Taalib mudarris rajul	‘arabiy. miSriy. suuriy.
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10. Feminine nouns and adjectives (singular)

anaa anti hiya	Taalibah aanisah sayyidah	‘arabiyyah. miSriyyah. suuriyyah.
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11. Question patterns
hal

hal	anti hiya	‘arabiyyah? Taalibah?
	huwa	rajul a‘maal?
	nahnu antum	min miSr? suuriyyah?

hal	ma‘akum	jawaazat safar?
	ma‘aki	jawaaz safar?

12. kayfa: *how*

kayfa	haalukum? haaluki?
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13. min ayy: *from which?*

min	ayy	balad	antum? anta? anti?
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Lesson two

We live in Cairo

New words in this lesson

Part one

na'iish	نَعِيش	we live
'aasha (r.)	عَاشَ	to live
askun	أَسْكُن	I live
sakana	سَكَنَ	to live
Taabiq (m.)	طَابِق	floor
Tawaabiq (p.)	طَوَابِق	
'ulwiyy (m.)	عُلُويّ	upper
-yah (f.)	يَّة --	
sufliyy (m.)	سُفْلِيّ	lower
-yah (f.)	ة --	
ghuraf (p.)	غُرَف	rooms
ghurfah (f.s.)	غُرْفَة	
nawm (m.)	نَوْم	sleeping
ghurafu_n-nawm	غُرَفُ النَّوْم	bedrooms
juluus	جُلُوس	sitting
ghurfatu_l-juluus	غُرْفَةُ الْجُلُوس	sitting-room
maktab (m.)	مَكْتَب	study, office
makaatib (p.)	مَكَاتِب	
ghurfatu_l-maktab	غُرْفَةُ الْمَكْتَب	study room
akl (m.)	أَكْل	eating

najlis	نَجْلِس	we sit
jalasa (r.)	جَلَسَ	to sit
na'kul	نَأْكُل	we eat
akala (r.)	أَكَلَ	to eat
naqra'	نَقْرَأْ	we read
qara'a (r.)	قَرَأَ	to read
naktub	نَكْتُبْ	we write
kataba (r.)	كَتَبَ	to write
nadrus	نَدْرُسْ	we study
darasa (r.)	دَرَسَ	to study
hawla	حَوْلَ	around
hadiiqah (f.)	حَدِيقَة	garden
hadaa'iq (p.)	حَدَائِق	
'indanaa	عِنْدَنَا	we have
bustaaniy (m.)	بُسْتَانِيّ	gardener
-uun (p.)	-- وَن	
ya'mal	يَعْمَلْ	he works
'amila (r.)	عَمِلَ	
maTbakh (m.)	مَطْبَخْ	kitchen
maTaabikh (p.)	مَطَابِخْ	
Tabbaakhah (f.) -aat (p.)	طَبَّاحَة -- ات	cook
Tabbaakh (m.) -unn (p.)	طَبَّاح -- وَن	
taTbukh	تَطْبُخْ	she cooks
Tabakha (r.)	طَبَخَ	to cook
lanaa	لَنَا	for us
Ta'aam (m.)	طَعَام	food
maa'idah (f.)	مَائِدَة	table
mawaa'id (p.)	مَوَائِدْ	

Part two

ladhiidh (m.) -ah (f.)	لَذِيذٌ - ة	delicious
jiddan	جِدًّا	very
maahir (m.) -uun (p.)	مَاهِرٌ -- وَن	skilful, good
-ah (f.) -aat (p.)	-- ة -- ات	
samiirah (f.)	سَمِيرَةٌ	Sameera
samiir (m.)	سَمِيرٌ	Sameer
ayDan	أَيْضًا	too, also
saamii	سَامِي	Samy
shaqqah (f.)	شَقَّةٌ	flat, apartment
shuqaq (p.)	شُقُقٌ	
qariib (m.)	قَرِيبٌ	near
-ah (f.)	-- ة	
jaami'ah (f.) -aat (p.)	جَامِعَةٌ -- ات	university
ba'iid (m.)	بَعِيدٌ	far, a long way from
-ah (f.)	-- ة	
'an	عَنْ	from
tadhab	تَذْهَبُ	you go
dhahaba (r.)	ذَهَبَ	to go
jamiil (m.)	جَمِيلٌ	lovely, beautiful
-ah (f.) -aat (p.)	-- ة -- ات	
man?	مَنْ	who?
dhaalika (m.)	ذَلِكَ	that
tilka (f.)	تِلْكَ	
'umar	عُمَرُ	Omar
shajarah (f.)	شَجَرَةٌ	tree
ashjaar (p.)	أَشْجَارٌ	
burtuqaal (p.)	بُرْتُقَالٌ	oranges

burtuqaalah (f.s.)	بُرْتُقَالَةٌ	
laymuun (p.)	لَيْمُونٌ	lemons
laymuunah (f.s.)	لَيْمُونَةٌ	
ward (p.)	وَرْدٌ	roses
wardah (f.s.)	وَرْدَةٌ	

Part three

kariim	كَرِيمٌ	Kareem
ayna?	أَيْنَ	where?
amiir	أَمِيرٌ	Ameer
otobiis	أُتُوبِيسٌ	bus

Notes

Part one

1. **ana askun fii bayt bi-l-qaahirah.** *I live in a house in Cairo.*

a. **askun** Most Arabic verbs have three consonants as a root. A three-lettered verb (i.e., three Arabic letters) is called a SIMPLE VERB.

The verb **أَسْكُنَ askun: I live**, is derived from the root **سَكَنَ sakana**

In reality what we call a root is the PERFECT (past) of the simple verb in the third person masculine singular. **sakana**, which is the root of the verb **askun**, literally means *he lived*. The nearest concept in English to this root in Arabic is the concept of the infinitive. And, in order to avoid confusion, we shall translate a root like **sakana** as *to live*, instead of *he lived*. In this lesson we have the verbs **naskun: we live**; **najlis: we sit**; **naqra': we read**; and **na'kul: we eat**. The roots of these verbs are: **sakana** **أَكَلَ akala to eat**, **جَلَسَ jalasa to sit**, **قَرَأَ qara'a to read**, **سَكَنَ sakana to live**. The IMPERFECT (Present) of the simple verb is formed by adding prefixes to the beginning of the root and suffixes to the end of the root. Read the brief description of the Arabic verb (App. 6).

b. **fii bayt bi-l-qaahirah: in a house in Cairo** In this line, we have two words in Arabic for *in*; **فِي fii** *in*, used as a separate word, and **bi** *in*,

by, with, used as a prefix, i.e. attached to the beginning of the noun. Arabic prepositions (words like *in, by, from*) have a variety of meanings in English depending on the context and idiom. Note that **al-qaahirah**: Cairo has a definite article, **al** (L1N3a).

2. **fi_l-bayt Taabiq 'ulwiyy wa-Taabiq sufliy**. *In the house there is an upper floor and a ground floor (a lower floor).*
 - a. **Taabiq**: floor, storey (of a building) It has a broken plural. See L1 N23.
 - b. **'ulwiyy**: upper, **'ulwiyyah** is the feminine adjective.
3. **ghurafu_n-nawm fi_T-Taabiqi_l-'ulwiyy**. *The bedrooms are on the upper floor.*
 - a. **ghuraf**: rooms, a broken plural of **ghurfah**: room. Remember the ending **ä h** or **t** indicates that this word is feminine. Note that **ghurafu_n-nawm**: the bedrooms (the rooms of the sleeping) is another example of the construct state (L1N2c) and App. 3.
 - b. **nawm**: sleep (n), sleeping, derived from the verb **naama** نَامَ
4. **ghurfatu_l-juluus**: sitting-room **juluus**: sitting, from **jalasa**: sit
5. **wa-ghurfatu_l-maktab wa-ghurfatu_l-'akl**. *The study and the dining-room.*
 - a. **ghurfatu_l-maktab**: the office room, i.e. study room The word **maktab**: office is derived from **kataba** كَتَبَ to write (v.). In Arabic, many words containing a common basic meaning are derived from the same root. Thus from **kataba**: write, we have **kitaab** كِتَاب : book, **kaatib** كَاتِب : writer, clerk, secretary, **maktab** مَكْتَب : office, **maktabah** مَكْتَبَة : library and **maktuub** مَكْتُوب : letter.
 - b. **ghurfatu_l-'akl**: the dining-room (the room for the eating) Note that **akl** أَكَلَ food is derived from the verb **akala**. Also, note that in all these construct state nouns, the definite article is used with the second noun. Thus, in notes 3, 4 and 5 above: **ghurfatu_l-maktab**, **ghurfatu_l-'akl**, **ghurfatu_n-nawm**, **ghurfatu_l-juluus**, only the second noun takes the definite article.
6. **nahnu najlis fii ghurfati_l-juluus**, *We sit in the sitting-room*, **najlis**: we sit (L2 N1a) **na** نَ when used at the beginning of the verb usually means we. Note carefully the following verbs: **najlis**: we sit, from the root **jalasa**: to sit; **na'kul**: we eat, from the root **akala**: to eat; **naqra'**: we read, from the root **qara'a**: to read; **naktub**: we write, from **kataba**: to write; **nadrus**: we study, from **darasa**: to study.
7. **hawala baytinaa hadiiqah**, *Round our house there's a garden, (Round our house, a garden),*

baytinaa: our house This word is composed of **bayt** بَيْت house and **naa** نَا our. The ending **naa** may be attached to a verb or a noun, and has the meaning of *we, us, or our*. Here, **baytinaa**: our house. Similarly:

غُرْفَتُنَا	ghurfatunaa	our room	ghurfah	room
مَكْتَبُنَا	maktabunaa	our office	maktab	office
حَدِيقَتُنَا	hadiiqatunaa	our garden	hadiiqah	garden

8. **'indanaa bustaaniy ya'mal fi_l-hadiiqah**. *We have a gardener who works in the garden.*
 - a. **'indanaa**: with us, composed of the preposition **'inda** with, at the place of, and **naa** نَا us (L2 N7). Since Arabic has no verb equivalent to the English verb to have, it uses prepositions to express possession. Thus **lanaa** means either *to us* or *belonging to us*, **'indanaa** عِنْدَنَا with us or we have, **ma'anaa** مَعَنَا with us or we have. Here **'indanaa** means we have. (App. 6.I).
 - b. **bustaaniy**: a gardener, from **bustaan** بُسْتَان garden. Note also that **bustaaniy** ending with **iy** يَ is different from **bustanii** بُسْتَانِي ending with **ii** يِ. The latter means *my garden*, (L1 N5c and 11).
 - c. **ya'mal**: he works, from **'amila**: to work (v.); **'amal** عَمَل (n.) act, action, work, business, affair; **rajul a'maal**: a businessman (a man of affairs).
9. **wa-fi_l-bayt maTbakh kabiir**, *And in the house there's a big kitchen*, **maTbakh**: kitchen, from **Tabakhha** طَبَخَ to cook (v.). Hence **Tabbaakh** طَبَّاح cook (n.m.) and **Tabbaakhah** طَبَّاحَة cook (n.f.).
10. **'indanaa Tabbaakhah taTbukh lanaa_T-Ta'aam**. *We have a cook who cooks the food for us.*
 - a. Note the verb:

aTbukh	I cook (m. or f.)
yaTbukh	he cooks
taTbukh	she cooks
naTbukh	we cook (m. or f)

For the conjugation of the present tense see App. 6B.
 - b. **lanaa**: for us Note also **lii** لِي for me. The preposition **li** لِ means to, for. In another context **lanaa** لَنَا also means we have (L2 N8).
11. **nahnu_l-'aan fii ghurfati_l-'akl, hiya ghurfah kabiirah**. *We are now in the dining-room. It's a big room.*

- a. **al-'aan:** *now* Note the **maddah** اَ aa.
- b. **hiya:** *it (f.)* This refers to **ghurfah:** *room (f.)*.
- c. **ghurfah kabiirah:** *a big room* Note the differences between:
al-ghurfah_l-kabiirah: *the big room;* and
al-ghurfah kabiiruh: *the room is big.*
12. **ma'anaa_l-'aan as-sayyid al-halabiy wa-zawjatuh wa-bnatuh.** *We have with us, now, Mr. Al-Halaby, his wife and his daughter.*
- a. **as-sayyid al-halabiy:** *Mr. (the Mr.) Al-Halaby* Note that you must use **al** with such titles as *Mr., Mrs., Dr., Miss., etc.* (L1 N10).
 Note also
as-sayyidah fawziyyah: *Mrs. Fawziya*
al-'aanisah nabiilah: *Miss Nabeela* **al-'ustaadh mahmuud:** *Mr. Mahmoud.*
- b. **wa-zawjatuh wa-bnatuh:** *and his wife and daughter (and his wife and his daughter)* Note that in Arabic **wa** و and is added before each noun (L1 N5b).
13. **nahnu najlis hawla_l-maa'idah.** *We sit round the table.*
- a. **najlis:** *we sit* It is not necessary to use the personal pronoun **nahnu** *we*.
najlis means *we sit*. In spoken Arabic, however, the pronoun **nahnu** is often used for emphasis and clarity.
- b. **al-maa'idah:** *the table* Also **Taawilah** طَاوِلَة *table.*

Part two

hawla_l-maa'idah *At (round) the table*

14. **haadhaa_T-Ta'aam ladhiidh!** *This food is delicious!*
 Note the use of the demonstratives (*this, that*) in Arabic. **haadhaa:** can mean both: *this, this is (m.s.).* and *that, that is, (m.s.).*
- haadhaa Taalib:** *This (m.s.) is a student.*
haadhaa_T-Taalib: *this student*
haadhaa_T-Taalib miSriy: *This student is Egyptian.*
haadhaa_T-Ta'aam, ladhiidh: *This food is delicious.*
- Similarly,
haadhihi ghurfah: *this (f.s.) is a room.*
haadhihi_l-ghurfah: *this room*
hadhihi_l-ghurfah kabiirah: *this room is big.*
15. **ladhiidh jiddan:** *very delicious* Note that **jiddan** جداً *very*, like the English *very*, is an adverb, and that its form does not change. However **jiddan** follows the adjective whereas in English, *very* precedes it.
16. **maahirah (f.s.): skilful** The masculine singular form is **maahir** مَاهِر .

17. **zawjatii ayDan Tabbaakhah maahirah.** *My wife, too, is a skilful cook.*
zawjatii: *my wife*, associated with **zawj:** *couple.* **zawj** also means *husband.*
18. **baytukum jamiil yaa ustaadh hasan!** *Your house is lovely, Mr. Hassan!*
- a. **baytukum jamiil:** *your house is beautiful.* The word **baytukum** بَيْتُكُمْ *your (m.p.) house* is composed of **bayt** بَيْت *house* and **kum** كُمْ *your (m.p.).* We have already seen that, in Arabic, personal possession (*his, my, our, etc.*) is expressed by pronoun suffixes attached to the end of the noun and therefore called ATTACHED PRONOUNS. For instance, **baytunaa** بَيْتُنَا *our house*, (N7) above, **zawjatuh wa-bnatuh:** *his wife and his daughter* (L2 N12). There is a pronoun suffix corresponding to each of the personal pronouns. These suffixes, when attached to nouns, express possession. See table.
- b. **yaa ustaadh hasan:** *Mr. Hasan* For the use of the particle, **yaa** يَا see L1 N19.
19. **fii dimashq, hal 'indakum bayt kabiir?** *In Damascus, have you got a big house?*
hal 'indakum: *Have you got? (Is there with you?)*
20. **hal hiya qariibah mina_l-jaami'ah?** *Is it near the university?*
- a. **qariibah min:** *near to* Note English uses *near to* whereas Arabic *near from.*
- b. **al-jaami'ah:** *the university*, but **al-jaami'** الْجَامِع *the mosque.*
21. **na'am, hiya qariibah mina_l-jaami'ah, laakin ba'iidah 'an maktab abii.** *Yes, it's near the university, but a long way from my father's office.*
- a. **'an:** *from* Do not confuse with **'ala** عَلَى : *on.*
- b. **maktab abii:** *the office of my father or my father's office.*
22. **hal tadhab ila maktabik bi-s-sayyaarah?** *Do you go to your office by car?* Note that the interrogative of the Imperfect is formed by the addition of **hal** at the beginning of the sentence without any changes in the word order.
- a. **ila:** *to*, usually indicating direction.
- b. **bi-s-sayyaarah:** *by the car* **bi** بِ with, *by*, is usually used with inanimate objects, with instruments, etc.

fi_l-hadiiqah *In the garden*

23. **nadhab ila_l-hadiiqah?** *Shall we go to the garden.*
- a. **nadhab?** *Shall we go?* Here we have an example of how the present tense in Arabic can be used for the future tense without the slightest change in form. Note also that this sentence expresses a request. This request is indicated merely by a change in the intonation.

Personal pronouns	Attached pronouns (acting as Possessive pronouns)	Examples of Attached pronouns used with Possessive pronouns
m. or f.s. anaa	ii	baytii
m.s. anta	ka	baytuka
f.s. anti	ki	baytuki
m.s. huwa	hu	baytuhu
f.s. hiya	haa	baytuhaa
m. or f.p. nahnu	naa	baytunaa
m.p. antum	kum	baytukum
f.p. antunna	kunna	baytukunna
m.p. hum	hum	baytuhum
f.p. hunna	hunna	baytuhunna
		baytuhunna

b. *ila: to, but* على *on, upon.*

24. **haadhihi hadiiqah jamiilah** *This is a beautiful garden.*

Note the difference:

haadhihi hadiiqah: *This is a garden.*

haadhihi hadiiqah jamiilah: *this is a beautiful garden.*

haadhihi l-hadiiqah: *this garden*

haadhihi l-hadiiqah l-jamiilah: *This beautiful garden*

haadhihi hadiiqah jamiilah: *This garden is beautiful.*

See also App. 5.C.

25. **man dhaalika r-rajul?** *Who's that man?*

a. **man:** *who, but min* من *from.*

b. **dhaalika:** *that man* Study the following demonstratives for reference.

haadhaa	this (m)
haadhihi	this (f)
dhaalika	that (m)
tilka	that (f)

Demonstrative adjectives			
(m.)	haadhaa	this	haadhaa_r-rajul this man
(m.)	dhaalika	that	dhaalika_r-rajul that man
(f.)	haadhihi	this	haadhihi_T-Taalibah this student
(f.)	tilka	that	tilka_T-Taalibah that student

Demonstrative pronouns			
(m.)	haadhaa	this	haadhaa kitaab هَذَا كِتَابٌ This is a book.
(m.)	dhaalika	that	dhaalika kitaab ذَلِكَ كِتَابٌ That is a book.
(f.)	haadhihi	this	haadhihi sayyaarah هَذِهِ سَيَّارَةٌ This is a car.
(f.)	tilka	that	tilka sayyaarah تِلْكَ سَيَّارَةٌ That is a car.

26. **ismuhu 'umar.** *His name is Omar.*
ismuhu: *his name* Other forms are **ismii** إسمي *my name*, **ismuhaa** إسمها *her name*, **ismuka** إسمك *your (m.) name* (L2 N18a).
27. **anta bustaniy maahir jiddan yaa 'umar!** *You are a very clever (skilful) gardener, Omar!* Remember that in Arabic, *very* follows the adjective.
28. **maa haadhihi sh-shajarah?** *What's that tree?*
 a. **maa:** *What?* This is an interrogative pronoun. Compare with **man** مَنْ. We say **maa haadhihi sh-shajarah?** but, **man haadhaa_r-rajul?**
 b. **ash-shajarah:** *the tree* The word **ash-shajarah:** *the tree* indicates a single tree. The plural is **ashjaar** أشجار.
29. **haadhihi shajarat ward jamiilah.** *This is a lovely rose tree.*
 a. **shajarat ward:** *a rose tree (a tree of roses)* Note the following:
wardah وَرْدَة *a rose*
Wuruud وَرُود *roses*
ward وَرْد *roses(in general)*
 Similarly:
shajarah *one tree*
ashjaar (shjaar) *trees*
shajar شَجَر *trees(in general)*
 The words **wardah** and **shajarah** have two forms of plural; one expresses the regular plural and the other the collective. See also LIN23.
 b. **shajarat ward jamiilah:** *a beautiful tree of roses (a tree of roses beautiful)* Here we have a Construct State. The adjective **jamiilah:** *beautiful* is feminine singular and describes **shajarah:** *tree* (f.s.). Here the adjective cannot come after the noun it describes because a Construct State cannot be separated.
30. **na'am, wa-haadhihi l-wardah la-ki minnii.** *(Yes, and this rose is to you from me.)* Note that, some prepositions in Arabic are joined to the attached pronouns. See N18a.

Examples:

lii	لِي	for me, to me	minnii	مِنْـي	from me
laka	لَكَ	for you, to you (m.s.)	minka	مِنْـكَ	from you
lanaa	لَنَا	for us, to us	minhaa	مِنْـهَا	from her
lakum	لَكُمْ	for you, to you (m.)	minkum	مِنْـكُمْ	from you

Also note that the attached pronouns, which act as possessive pronouns when they are joined to nouns, do not always indicate possession when attached to prepositions. Joined to such prepositions as **'inda:** *with* and **ma'a:** *with*, they do express possession as we have learnt, but when joined to a preposition like **min:** *from* the meaning is: **minnii:** *from me*, **minka:** *from you*.

The main structures from Lesson two

1. The verb — Imperfect

anaa	askun	fii	bayt.
naḥnu	najlis		ghurfati_l-juluus.
	naqra'		ghurfati_l-maktab.
anta	taskun	ma'a	usratika.
	tadhab	ila_	l-ḥadiiqah.

2. Questions with the Imperfect

hal	tskun	fii	bayt?
	tadhab	ila_	l-ḥadiiqah?
	taskun	ma'a	usratika?
	najlis	fii	ghurfati_l-juluus?

3. Responses — short

na'am.
laa.

4. Sentences (equational) beginning with prepositions

ma'anaa	as-sayyid	al-ḥalabiy.
ḥawla	baytinaa	ḥadiiqah.
fi_	l-bayt	maTbakḥ.

5. ʿindanaa we have

ʿindanaa	bustaaniy. bayt. Tabbaakhah. sayyaarah. ḥadiiqah.
----------	---

6. haadhaa, haadhihi: this (is)

haadhaa	bayt	kabiir.
	bustaaniy	maahir.
haadhaa_	T-Ta'aam	ladhiidh.

haadhihi	sayyidah ghurfah ḥadiiqah	jamiilah. kabiirah.
haadhihi_	l-wardah	

7. dhaalika: that (is)

dhaalika	bayt	kabiir.
dhaalika_	l-bayt	

8. man? and maa?: who? and what?

man	haadhaa_	r-rajul?
	anti? antum? huwa?	
	haadhihi_	s-sayyidah?

maa	haadhihi_	sh-shajarah?
	huwa?	
	haadhaa_	sh-shay'?
maa_	smuhu?	

9. Possession with nouns + the attached pronouns

haadhaa	baytii. baytuka. baytuki. baytunaa.
haadhihi	ghurfatukum. ghurfatuhu. ghurfatuhaa.

10. Possession with li_ or la_ belonging to and the attached pronouns

haadhaa_	l-bayt	lii. laka.
haadhihi	l-ḥadiiqah	laki. lanaa. lakum. lahu. lahaa.

Lesson three

At the hotel

New words

funduq (m.)	فُنْدُق	hotel
fanaadiq (p.)	فَنَادِق	
ahmad	أَحْمَد	Ahmad
zakii	زَكِي	Zaky
muwaZZaf (m.) -uun (p.)	مُوظَّف -- ون	employee
mukhtaar	مُخْتَار	Mukhtar
kathiir (m.) -uun (p.)	كَثِير -- ون	many
-ah (f.) -aat (p.)	ة -- ات	
kull	كُل	each, every
sariir (m.)	سَرِير	bed
asirrah (p.)	أَسِيرَة	
telifoon -aat (p.)	تَلِيفُون -- ات	telephone
maa' (m.)	مَاء	water
miyaah (p.)	مِيَاه	
baarid (m.)	بَارِد	cold
-ah (f.)	ة --	
saakhin (m.)	سَاخِن	hot
-ah (f.)	ة --	
maT'am (m.)	مَطْعَم	restaurant
maTaa'im (p.)	مَطَاعِم	
baar (m.) -aat (p.)	بَار -- ات	bar

qahwah (f.)

قَهْوَة

coffee

shaay (m.)

شَاي

tea

mal'aan (m.)

مَلَان

full

-ah (f.)

ة --

yashrabuun

يَشْرَبُونَ

they drink

shariba (r.)

شَرِبَ

to drink

jaraa'id (p.)

جَرَائِد

newspapers

jariidah (f.s.)

جَرِيدَة

magazines

majallaat (p.)

مَجَلَّات

majallah (f.s.)

مَجَلَّة

siinima (f.) -aat (p.)

سِينِمَا -- ات

cinema

masrah (m.)

مَسْرَح

theatre

masaarih (p.)

مَسَارِح

thumma

ثُمَّ

then

yarji'uun

يَرْجِعُونَ

they come back, return

raja'a (r.)

رَجَعَ

to come back

yaS'aduun

يَصْعَدُونَ

they go upstairs

Sa'ida (r.)

صَعِدَ

to go upstairs, to ascend

khidmah (f.) -aat (p.)

خِدْمَة -- ات

service

Part two

salaam (m.)

سَلَام

peace

'alaykum

عَلَيْكُمْ

on you

as-salaamu 'alaykum

السَّلَامُ عَلَيْكُمْ

hello

'alaykumu_s-salaam

عَلَيْكُمْ السَّلَام

hello (reply)

hajaza

حَجَزَ

he reserved

hajaza

حَجَزَ

to reserve

hunaa

هَنا

here

muddah (f.)

مُدَّة

period

mudad (p.)	مَدَد	
usbuu'ayn	أُسْبُوعَيْن	two weeks
usbuu' (s.)	أُسْبُوع	week
al-khaamis (m.)	الْخَامِس	fifth
-ah (f.)	ة --	
miS'ad (m.)	مِصْعَد	lift
maSaa'id (p.)	مَصَاعِد	
Tab'an	طَبْعًا	certainly, naturally
miftaah (m.)	مِفْتَاح	key
mafaatiih (p.)	مَفَاتِيح	
mu'aTTal (m.)	مُعْطَل	out of order
-ah (f.)	ة --	
maḥmuud	مَحْمُود	Mahmood
ramaDaan	رَمَضَان	Ramadan
Sabaah (m.)	صَبَاح	morning
Sabaaha_l-khayr	صَبَاحُ الْخَيْر	good morning
Sabaaha_n-nuur	صَبَاحُ النُّور	good morning (reply)
istiqbaal	إِسْتِقْبَال	reception
maaDii	مَاضِي	last, past
maaDiyah (f.)	مَاضِيَّة	
maḥjuuz (m.)	مَحْجُوز	reserved
-ah (f.)	ة --	
as-saabi' (m.)	السَّابِع	seventh
-ah (f.)	ة --	
laakin	لَكِنْ	but
yawm (m.)	يَوْم	day
ayyaam (p.)	أَيَّام	
al-yawm	الْيَوْم	today

aasif (m.)	أَسِيف	sorry
-ah (f.)	ة --	

Part three

masaa'	مَسَاء	evening
masaa'a_l-khayr	مَسَاءُ الْخَيْر	good evening
ila ḥaalika	إِلَى حَالِكَ	your way
sittah (m.)	سِتَّة	six
sitt (f.)	سِت	
khamsah (f.)	خَمْسَة	five
khams (m.)	خَمْس	
wa-laa	وَلَا	not even
waahid (m.)	وَاحِد	one
-ah (f.)	ة --	
kull	كُلّ	all

Notes

Part one

- muwaZZaf:** official, clerk Usually an employee receiving a fixed salary.
funduq: hotel, inn Another word for hotel is **oteel** أوتيل.
- fiihi:** in it It refers to the hotel, **funduq** (m.s.). Remember that some prepositions in Arabic, unlike English, are joined to the pronouns (attached pronouns), (L2 N30). Examples:
fii في in
fiihi فيه in him, in it
fiihaa فيها in her, in it
fiihum فيهم in them
a. **ghuraf:** rooms The broken plural of **ghurfah:** room.

b. **ghuraf kathiirah**: many rooms Note that the adjective describing the broken plural of an inanimate noun is singular and feminine. Remember this rule since this structure occurs very often. See L1 N23 and App.4.

3. **kull ghurfah**: each room **kull** كُل basically means *all*; however, when it is used with an undefined noun it means *each, every*. If it is followed by a defined noun (i.e. a noun with *the*) then **kull** means *all, the entire, the whole*. Note these examples;

kull funduq: every hotel **kullu_l-funduq**: the entire hotel

kull Taabiq: each floor **kullu_T-Taabiq**: the entire floor

kull yawm: each day **kullu_l-yawm**: all the day

kull ghurfah: each room **kullu_l-ghuraf**: all the rooms

4. **baarid**: cold (adj.) **bard** بَرْد cold (n.), similarly **saakhin** ساخن hot (adj.) **sukhuunah** سُخُونَة heat.

5. **maT'am**: restaurant, dining-room **Ta'aam** طَعَام food is of the same root.

baar: bar Moslems are forbidden to drink alcoholic beverages.

6. **mal'aan bi-n-naas**: filled with people (full of people)

an-naas: people A collective word.

7. **bilaad 'arabiyyah**: Arab countries **billaad** is the broken plural of **balad**: country, land. For the use of the feminine singular adjective with a broken plural noun, see L1 N2b.

8. **ya'kuluun wa-yashrabuun**: they (m.p.) eat and they drink. Here again the Imperfect is used. Note that Arabic has only two tenses: The PERFECT, or past, which is used to express all past tenses, and the IMPERFECT, or present, which is used to express all present tenses in addition to the future tense. Certain time words and certain structures are used to make time more definite, as the sense requires. It will be sufficient to say that the Perfect indicates that the action is completed; the Imperfect indicates that the action is not completed. The Simple Present tense in English is expressed in Arabic by the Imperfect, since **aakul** أَكُل I eat is not a completed action. In the Imperfect the different persons are expressed by prefixes, added at the beginning of the verb. Number and gender are shown in the Imperfect by use of suffixes, added at the end of the verb. The following are examples of the simple verb **darasa** دَرَسَ to study, to learn.

(For a complete conjugation of the Imperfect and Perfect tenses see App. 6A and B.)

adrusu أَدْرُسُ	I study	a —	أَ
tadrusu تَدْرُسُ	you study (m.s.)	ta —	تَ
tadrusiin تَدْرُسِينَ	you study (f.s.)	ta — iin يِن	تَ
yadrusu يَدْرُسُ	he Studies (m.s.)	ya —	يَ
tadrusu تَدْرُسُ	she studies (f.s.)	ta —	تَ
nadrusu نَدْرُسُ	we study	na —	نَ
tadrusuun تَدْرُسُونَ	you study (m.p.)	ta — uun وُن	تَ
tadrusna تَدْرُسْنَ	you study (f.p.)	ta — na نَ	تَ
yadrusuun يَدْرُسُونَ	they study (m.p.)	ya — uun وُن	يَ
yadrusna يَدْرُسْنَ	they study (f.p.)	ya — na نَ	يَ

9. **thumma**: then **thumma** is a conjunction used to link sentences.
10. **al-jaraa'id wa-l-majallaat**: the newspapers and the magazines These are the plurals of **jariidah** جَرِيدَة newspaper and **majallah** مَجَلَّة journal, magazine. Here is a clear illustration of a sound plural **majallah**, **majallaat** using the regular ending of the feminine plural, **aat** اات, and the broken plural **jariidah**, **jaraa'id** using internal changes to form the plural (App. 2.).
11. **yaS'aduun**: they go up. The verb **yaS'ad** يَصْعَد means *he goes up, climbs*. The Arabic word **miS'ad**: elevator, lift is from the same root which is **Sa'ida** صَعِدَ : to go up, to climb.

a. **ghurafihim**: their rooms

Part two

fii khidmatikum At your service

12. **as-salaamu 'alaykum**: Hello! (Peace be upon you.) This phrase is usually used by a newcomer entering a room to someone already in it. Note that the **-kum** ending, which is plural is retained even if only one person is addressed.
13. **wa-'alaykumu_s-salaam**! (And upon you may the peace be!) This is the standard response to the greeting in N 12. Other greetings worth noting are:
- Sabaaha_l-khayr**: Good morning
 - Sabaaha_n-nuur**: Good morning This is the standard response to the previous greeting.

- iii. **masaa'a_l-khayr**: *Good evening* This is used as a greeting any time after twelve noon.
- iv. **masaa'a_n-nuur**: *Good evening* This is the standard response to **masaa'a_l-khayr**
14. **dimashq**: *Damascus* A person from Damascus is called **dimashqiyy** دِمَشْقِيّ or **shaamiy** شَامِيّ.
- 15 **wa-haadhihi zawjatii**: *and this is my wife. zawj: husband, zawjah: wife* Note **haadhihi**: *this (f.)* but **haadhaa**: *this (m.)*.
- a. **ibnatii**: *my daughter* **ibn**: *son*, **ibnah**: *daughter*. Also **bint** بِنْت *girl*, or *daughter of*.
16. **ahlan wa-sahlan!** *Welcome!*
- a. **hajaza lakum hunaa ghurfatayn**: *(He reserved for you here two rooms.)*
- b. **lakum**: *for you, also to you*. The preposition **li** لِي *to, for* is always attached either to nouns or, as in this case, to pronouns; but when it is used with pronouns it is changed to **la** لَ except with the first person. We say **lahu** لَهُ : *for him*, **lakum** لَكُمْ : *for you*, but **lii** لِي : *for me*.
- c. **ghurfatayn**. . . **usbuu'ayn**: *two rooms. . . two weeks*. This lesson introduces the DUAL NUMBER. As you know, the singular refers to one person or thing and the plural refers to more than one. In Arabic, however, there are two plurals: The Dual which refers only to two things or persons, usually ending with **aan** اَنْ or **ayn** اَيْن for both masculine and feminine; and the Plural which refers to three or more items. Thus **ghurfah** غُرْفَةٌ : *one room*; **ghurfataan** غُرْفَتَان : *two rooms*; **ghuraf** غُرَف : *rooms (three or more rooms)*. Similarly:
- | | | |
|---------------------------|----------------------|-----------------------------|
| yawm : | يَوْم | <i>a day, one day</i> |
| yawmaan, yawmayn : | يَوْمَان , يَوْمَيْن | <i>two days</i> |
| ayyaam | أَيَّام | <i>days (three or more)</i> |
- Also:
- | | | |
|------------------------------|---------------------------|-----------------------|
| usbuu' : | أُسْبُوع | <i>one week</i> |
| usbuu'aan, usbuuayn : | أُسْبُوعَان, أُسْبُوعَيْن | <i>two weeks, but</i> |
| asaabii' : | أَسَابِيع | <i>weeks</i> |
17. **fii ayyi Tabbiq?** *On which floor? (In which floor?)* The question word **ayy** أَيّ *which? what?* is used with nouns, and is usually preceded by either **fii** *in* or **min** مِنْ *from*; **min ayy balad?** *From which country?* (Re-

member that the regular question word for *what* in Arabic is **maa**. **maa** مَا *what?* is used with both nouns and verbs; **maa_smuka?** *What's your name?* **maa akala_l-yawm?** *What did he eat today?* Note that the feminine form of **ayy** is **ayyatu** أَيْة. **ayyatu ghurfah?** *which room?*

18. **al-khaamis**: *the fifth* The feminine form is **al-khaamisah** الْخَامِسَةُ.
19. **miS'ad**: *an elevator, a lift* A noun derived from the Arabic **Sa'ida**: *to go up, to climb*.
20. **Tab'an**: *of course (naturally)* Several nouns, especially nouns expressing time, are used with the ending **an** اَنْ , اُ to express an adverbial phrase: **Sabaahan** صَبَاحًا *during or in the morning*, also **fi_S-Sabaah**; **masaa'an** مَسَاءً *evening, in the evening*, also **fi_l-masaa'**; **ghadan** غَدًا *tomorrow*, also **fi_l-ghadd** فِي الْغَد. It is also used in such greetings as **ahlan wa-sahlan**: *welcome* (L3 N13), **marhaban**: *hello, welcome*.
21. **ayna_l-mafaatiih?** *Where are the keys?*
- a. **ayna**: *Where* An interrogative pronoun. It can be used with verbs as well: **ayna tadrus?** *Where do you study?*
- b. **mafaatiih**: *keys* The broken plural of **miftaah**: *key*, derived from **fataha**: *to open*.
22. **haadhaa huwa**: *this is* **haadhaa**: *this (m.)* referring to **miftaah**: *key*.
23. **al'afw**: *Don't mention it. Not at all.*
This is used as a reply to **shukran**: *thanks*.
fii khidmatikum: *at your service*. **khidmah**: *service, employment* from **khadama** خَدَّمَ *to serve*.

al-miS'ad mu'aTTal *The lift's out of order*

24. **khidmah**: *service* Here **ayy khidmah?** means: *What can I do for you? (what service?)*
25. **al-'usbuu'i_l-maaDii**: *last week (the past week)*
- a. **hajaztu**: *I reserved* Perfect (past tense) of **hajaza** حَجَزَ *to reserve*. All past tenses of the simple verb in Arabic are formed by the addition of certain but regular suffixes at the end of their three-consonant roots. We shall deal with the past tense more thoroughly in future lessons.

Following is the past tense of **darasa** دَرَسَ to study, to learn with the different persons:

darastu	دَرَسْتُ	I studied	—tu	تُ	--
darasta	دَرَسْتَ	you (m.s.) studied	—ta	تَ	--
darasti	دَرَسْتِ	you (f.s.) studied	—ti	تِ	--
darasa	دَرَسَ	he studied	—a	اَ	--
darasat	دَرَسَتْ	she studied	—at	تَ	--
darasnaa	دَرَسْنَا	we studied	—naa	نَا	--
darastum	دَرَسْتُمْ	you (m.p.) studied	—tum	تُمْ	--
darastunna	دَرَسْتُنَّ	you (f.p.) studied	—tunna	تُنَّ	--
darasuu	دَرَسُوا	they (m.p.) studied	—uu	وَا	--
darasna	دَرَسْنَ	they (f.p.) studied	—na	نَ	--

26. 'indanaa: We have, with us Arabic has no verb equivalent to the English to have. 'inda عِنْدَ with, at ma'a مَعَ with and sometimes li: لِي to, for, joined to the attached pronouns are used to express possession. Thus 'indii عِنْدِي with me, but also I have. ma'aka مَعَكَ with you, but also you have. laka لَكَ for you, but also you have.
27. Tab'an of course (naturally) (L3 N20)
miS'ad: elevator, lift, derived from Sa'ida: to go up, to ascend.
28. mu'aTTal: inoperative, out of order The verb 'aTila عَطَلَ means to be inactive, to be idle.
29. anaa aasif: I am sorry, I am distressed The form muta'assif is also used for Sorry! I regret!

The main structures from Lesson three

1. The singular and the broken plural with adjectives.

al-ghurafah	kabiirah.
al-ghuraf	maḥjuuzah.
balad	'arabiyy
billaad	'arabiyyah

2. kull: every; kullu_l-: all

kull	ghurfah	maḥjuuzah.
	funduq	mal'aan.
kullu_	l-ghuraf	maḥjuuzah.
	l-funduq l-bayt	mal'aan. jamiil.

3. The Imperfect (present)

anaa	adrusu	fi_l-jaami'ah.
anti	tadrusiin	fi_l-bayt.
anta	tadrusu	fi_l-ḥadiiqah.
hiya		
huwa	yadrusu	
hum	yadrusuun	
antum	tadrusuun	

4. The Perfect (past)

anaa	darastu_	d-dars.
anti	darasti_	
anta	darasta_	
huwa	darasa_	
antum	darastum_	
hum	darasuu_	

anaa	darastu	wa-katabtu_	d-dars.
hiya	darasat	wa-katabti_	

al-ghurfah	kabiirah	wa-jamiilah.
al-bayt	kabiir	wa-qariib.

dhahabtu	ma'a	waalidii	wa-waalidatii.
	ila_	l-masrah	wa-ila_s-siinimaa.

6. ayna: where

ayna_	T-Taalib? T-Taalibah? n-naas?
-------	-------------------------------------

ayna	nadhhabu_ dhahaba darasa	l-yawm? haadhaa_S-Sabaah? fi_S-Sabaah?
------	--------------------------------	--

al-ghurfah	kabiirah
al-bayt	kabiir
dhahabtu	ma'a
	ila_
	l-masrah
	wa-ila_s-siinimaa.

Lesson four

New words in this lesson

Part one

ar-raabi° (m.)

-ah (f.)

shaaTi' (m.)

shawaaTi' (p.)

nahr (m.)

anhaar (p.)

an-niil

kallamtu

kallama

mudiir (m.)

mudaraa' (p.)

-ah (f.) -aat (p.)

ashkhaaS (p.)

shakhS (m.s.)

°aa'ilah (f.)

°aa'ilaat

haDarnaa

haDara

ila

In the restaurant

الرَّابِع

--ة

شَاطِئِيْ

شَوَاطِئِيْ

نَهْر

أَنْهَار

النَّيْل

كَلَّمْتُ

كَلَّمْ

مُدِير

مُدْرَاء

--ة --ات

أَشْخَاص

شَخْص

عَائِلَة

عَائِلَات

حَضَرْنَا

حَضَر

إِلَى

fourth

bank, shore

river

Nile

I spoke

to speak, to talk to

manager, director

persons

family

we arrived at

to arrive at, to come

to

naafidhah (f.)	نَافِذَة	window
nawaafidh (p.)	نَوَافِذ	
garsoon (m.)	جَرَسُون	waiter
Tabaq (m.)	طَبَق	plate
aTbaaq (p.)	أَطْبَاق	
jaanib (m.)	جَانِب	side
jawaanib (p.)	جَوَانِب	
sakaakiin (p.)	سَكَاكِين	knives
sikkiinah (f.s.)	سِكِّينَة	
shuwak (p.)	شَوَّل	forks
shawkah (f.s.)	شَوَكَة	
malaa'iq (p.)	مَلَائِق	spoons
mil'aqah (f.s.)	مِلْعَقَة	
jaa'a	جَاءَ	he came
jaa'a (r.)	جَاءَ	to come
awwalan	أَوَّلًا	first
'aSiir	عَصِير	juice
TamaaTim	طَمَاطِم	tomato
lahm (m.)	لَحْم	meat
luhum	لُحُوم	
urz (m.)	أَرْز	rice
khuDraawaat	خَضِرَاوَات	vegetables
salaTah (f.)	سَلْطَة	salad
akhiiran	أَخِيرًا	finally
hulw (m.)	حُلُو	sweet
-ah (f.)	هَلْوَة	
aT-Tabaqu_l-hulw	الطَبَقُ الْحُلُو	dessert, sweet
qahwah (f.)	قَهْوَة	coffee, café
aklah (f.)	أَكْلَة	meal, food

Part two

qaa'imah (f.)	قَائِمَة	list, menu
qawaa'im (p.)	قَوَائِم	
qaa'imatu_T-Ta'aam	قَائِمَةُ الطَّعَام	menu
mashwii (m.)	مَشْوِي	grilled
-yah (f.)	مَشْوِيَة	
baTaaTis	بَطَاطِيس	potatoes
baTaaTis bi-l-furn	بَطَاطِيس بِالْفُرْن	baked potatoes
furn (m.)	فُرْن	oven
afraan (p.)	أَفْرَان	
uhibbu	أَحِبُّ	I like
aħabba	أَحَبَّ	to like
samak (p.)	سَمَك	fish
-ah (f.s.)	سَمَكَة	a fish
aakhudh	أَخَذَ	I take
akhadha (r.)	أَخَذَ	to take
dajaa	دَجَاج	chicken
-ah (f.)	دَجَاجَة	hen
faakihah (f.)	فَاكِهَة	fruit
fawaakih (p.)	فَوَاكِه	
faTaa'ir (p.)	فَطَائِر	pastries
faTiirah (f.s.)	فَطِيرَة	
mukhtalif (m.) -uun (p.)	مُخْتَلِف -- وَن	different
-ah (f.) -aat (p.)	مُخْتَلِفَة -- أَات	
finjaan (m.)	فِنْجَان	cup
fanaajiin (p.)	فَنَاجِين	
min faDlik	مِنْ فَضْلِكَ	please
haliib	حَلِيب	milk

sa'iid	سَعِيد	Saeed
kariimah	كَرِيمَة	Kareema
ismaa'iil	إِسْمَاعِيل	Ismaeel

Notes

Part one

1. **al'aan:** *now* Note the doubled aa
2. **shaaTi':** *shore, bank* (of a river) Note the hamzah at the end of the word.
nahri_n-niil: *the river Nile (the river of the Nile)*
3. **haadha_S-Sabaah:** *this morning* In the morning is **Sabaahan** or **fi_S-Sabaah**.
- a. **kallamtu:** *I spoke* Note the doubling of the letter l indicated by the shaddah sign (ّ). This is another pattern of the Arabic verb. As we have already said, almost all Arabic verbs and nouns have three root-consonants, such as: **darasa:** *to learn, study*; **kataba:** *to write*, **shariba:** *to drink*; **akala:** *to eat*; and so on. In Arabic, all the words formed from the same root, which is normally composed of three consonants (not counting the short vowels), are usually related to each other in meaning. In previous lessons, for instance, we used some of the following related words:

darasa	دَرَسَ : to study, to learn;
mudarris	مُدَرِّس : teacher (m.);
mudarrisah	مُدَرِّسَة : teacher (f.);
madrasah	مَدْرَسَة : school (a place for studying),
fataha	فَتَحَ : to open;
miftaah	مِفْتَاح : key
kataba	كَتَبَ : to write;
kaatib	كَاتِب : writer, scribe;
maktab	مَكْتَب : office, study (a place for writing);

maktabah مَكْتَبَة : a library;

maktab مَكْتَب : letter;

kitaabah كِتَابَة : writing, calligraphy,

kaataba كَاتَب : to correspond.

You will note that whereas Arabic uses the same root, English uses several unrelated roots in order to express the same range of vocabulary. The different meanings usually depend on the form or pattern of words. By adding the proper prefixes, suffixes, and vowels to the three-consonant root, according to set patterns, you can derive several other related words, verbs and nouns, as we have seen above.

Take, for example, the Arabic **kalama** كَلَّمَ (note that it has three consonants) which is the root for the verb *speak*. From this root you can derive the following related verbs: **kallama** كَلَّمَ *he spoke to*, by doubling the consonant l ج , the middle letter; and **takallama** تَكَلَّمَ *he spoke*, by prefixing the syllable ta ت .

similarly:

kataba: *he wrote*;

kattaba: *to make another write*;

kaataba: *he corresponded*;

aktaba: *he dictated*.

Notice that all four verbs contain the three consonants k, t, b, ك , ت , ب .
of the root **kataba** كَتَب . Note that in Arabic grammar,

kataba كَتَب is known as Pattern or Form I;

kattaba كَتَب is known as Pattern or Form II;

kaataba كَاتَب is known as Pattern or Form III;

aktaba أَكْتَب is known as Pattern or Form IV.

The rest of the patterns will be mentioned later. For additional study, see App. 6E.

- bi-t-telifoon:** *by telephone* The separate preposition **ma'a** means *with*, and is commonly used for persons and animals. The prefix **bi** ب means *with, at or in*, depending on the context and the English usage, and is usually used with inanimate objects.

4 **fahajaza:** *and (so) he reserved* Note that **fa** ف instead of **wa** و and is used at the beginning of the verb. **fa** indicates an immediate sequence to the previous sentence. Here, *I spoke to the hotel manager by phone*

resulted in, and (so) he reserved **fahajaza** فَحَجَزَ.

- a. **la-naa**: for us **li** لي or **la** ل , as it is here, means: for, to, belonging to.

Remember, some prepositions in Arabic can be joined to nouns and pronouns, like the preposition **la** ل .

lii لي for me, to me, belonging to me i.e. I have

laka لَكَ for you (m.s.) etc.

lakum لَكُمْ for you (m.) etc.

lanaa لَنَا for us, etc.

- b. **maa'idah**: table, also **Taawilah** طَاوِلَة

- c. **li-sittat**: for six **sittah** سِتَّة six. The masculine form is **sitt** سِت .

- d. **ashkhaaS**: persons, broken plural of **shakhS** شَخْص .

5. **haDarnaa**: we arrived at. **haDara** حَضَرَ to be present, to attend.
jalasnaa ila: we sat at, **jalasa**: to sit.

6. **qariibah mina_n-naafidhah**: (near to the window)

qariibah: near (f.) referring to the table. The word **qariib**: near, if used with a preposition, must be followed by **min**, in contrast to **ba'iid**: far, which is followed by **'an**; **ba'iid 'an**: far from. **naafidhah**: window, also **shubbaak** شُبَّال which is frequently used.

7. **al-garsoon**: the waiter, from the French 'garçon'.

aTbaaq: plates, broken plural of **Tabaq** طَبَق a plate. **sakaakiin**: knives, broken plural of **sikkiin** سِكِّين a knife (also **sikiinah**).

shuwak: forks The singular is **shawkah** شَوْكَة a fork.

malaa'iq: spoons, broken plural of **mil'aqah** مِلْعَقَة a spoon. Note also **mil'aqat shaay**: teaspoon.

8. **thumma**: then When the sequence to the previous sentence is emphasized, **fa** فَ is used, (N4).

- a. **jaa'a bi-T-Ta'aam**: he brought the food (he came with the food). **jaa'a** is an irregular verb. Here are some forms of this verb in the Perfect:

ji'tu جِئْتُ I came **jaa'at** جَاءَتْ she came

ji'ta جِئْتَ you came **ji'naa** جِئْنَا we came

ji'ti جِئْتِ you came **ji'tum** جِئْتُمْ you came

jaa'a جَاءَ he came **jaa'uu** جَاءُوا they came

- b. **awwalan**: firstly, first **thaaniyan** ثَانِيًا secondly, second, **thaalithan** ثَالِثًا thirdly, third, as adverbs.

- c. **TamaaTim**: collective noun for tomatoes.

- 9 **al-lahm wa-l-'urz**: the meat and the rice, used as collective nouns.

- a. **al-khuDraawaat**: the vegetables, the green vegetables Note **akhDar** أَخْضَر green (colour).

- b. **as-salaTah**: the salad.

10. **wa-'akhiiran**: and finally, and last **al-'akhiir**: الْأَخِير the last.

bi-T-Tabaqi_l-hulw: the dessert, the sweet. **al-hulw** as a noun means sweatmeats. Another common word is **halawiyyaat** حَلَوِيَّات sweet pastries.

11. **haadhihi_l-'aklah**: this meal, from **akala**: to eat.

ladhiidhah jiddan: very delicious, very tasty. The sentence, **haadhihi_l-'aklah ladhiidhah** is an equational sentence. To negate an equational sentence we use **ghayr** غَيْر : not. Examples:

haadhaa_T-Ta'aam ladhiidh: This food is delicious.

haadha_T-Ta'aam ghayr ladhiidh: This food isn't delicious.

haadhihi_l-ghurfah kabiirah: This room is big.

haadhihi_l-ghurfah ghayr kaabiirah: This room isn't big.

as-sayyidah miSriyyah: The lady is Egyptian

as-sayyidah ghayr miSriyyah: The lady isn't Egyptian.

Part two

qaa'imatu_T-Ta'aam The menu

12. **lahm mashwii**: roast meat, grilled meat a favourite dish in the Arabic world. Note also **samak mashwii**: baked or grilled fish. The verb is **yashwii**: to roast.

baTaaTis bi-l-furn: baked potatoes (potatoes baked in the oven).

13. **anaa uhibbu**: I like It can also mean I love. Note also **hubb** حُب love (n.) and **habiib** حَبِيب beloved (m.), **habiibah** حَبِيبَة beloved (f.). The

feminine and masculine adjectives are also **ḥabiib**, **ḥabiibah** meaning *dear, beloved*.

14. **hal 'indakum**: *Have you got? (Is there to you?)*

samak: *fish*, a collective word. *One fish is samakah.*

15. **aakhudh**: *I will take* **akhadha** أَخَذَ *to take*. In Arabic, the present tense is also used to indicate the future. The verb **aakhudh** which means *I take* is used here, without any change, to express a future action (L2 N23a).

dajaaj: *chicken*, a collective plural. **dajaajah**: *one chicken, one hen*.

16. **lii**: *for me, I have* (L4 N4b).

17. **faakihah**: *fruit*, a collective noun. The plural is **fawaakih** فَوَاكِهَ *fruits*. Here are two collective names for two kinds of fruits in Arabic: **burtuqaal** بُرْتُقَالٍ *oranges*; **laymuun** لَيْمُونٍ *lemons*.

a. **faTaa'ir**: *pastries*. The singular is **faTiirah** فَطِيرَةٍ. Note also the collective noun **faTiir**: *pastries* in general. The collective noun, though plural in meaning, is treated grammatically as masculine singular. Consequently an adjective describing it must be both masculine and singular. We say, **faTaa'ir ladhiidhah**, but, **faTiir ladhiidh** meaning: *delicious pastries*.

18. **tashrabuun**: *you will drink* For the conjugation of the Imperfect see L3 N8 and App. 6A.

19. **finjaan**: *cup* The plural is **fanaajiin** فَنَاجِيْنِ.

shaay bi-l-laymuun min faDlik Lemon tea, please!

20. **maḥmuud**: (*maḥmuud*) *Mahmood* Other related common Arabic proper names are: **muḥammad** مُحَمَّدٌ *Mohammad*, **aḥmad** أَحْمَدٌ *Ahmad*.

21. **min faDlik**: *please (from your favour, of your kindness)* A common Arabic expression for *please*. This phrase is used only when making a request of someone. When a female is addressed we say **min faDliki** مِنْ فَضْلِكَ *please*; also **min faDlikum**: *please* when addressing several persons.

The main structures from Lesson four

1. Words derived from the root darasa

darasa_	T-Taalibu_	d-dars.
yadrusu	saamii	fi_l-madrasah.

ḥasan muraad	mudarris	lughah.
as-sayyidah	mudarrisat	

Prepositions **min**: *from*, **ila**: *to*, **li-** or **la-**: *for, belonging to*, and **bi-**: *with*.

2. min

huwa	min	miSr.
al-maa'idah qariibah	mina_	n-naafidhah.
uriid qahwah	min	faDlik.

3. ila

jalastu	ila_	l-maa'idah.
dhahabtu	ila_	l-ḥadiiqah.
	ila	funduq.

4. li

haadha_l-bayt	li-Sadiiqii.
ḥajaztu ghurfah	lii.
	li-waalidii.
	laka.

5. bi-

baTaaTis dajaaj	bi-l-furn
jaa'a_l-garsoon	bi-T-Tabaq_l-hulw.
shaay	bi-l-laymuun bi-l-haliib
nahnu	bi-khayr.

6. fa: and (so)

kallamtu_l-mudiir	fa-hajaza lanaa maa'idah
haDara Sadiiqii jaa'a waalidii	fa-dhahabnaa ila_s-siinima fa-jalasnaa fi_S-Saalah.

7. thumma: then

akala_T-Ta'aam	thumma	dhahaba ila_l-jaami'ah.
dhahabat ila_l-fundug darasat		dhahabat ila_l-bayt. jalasat fi_S-Saalah.

8. Some questions and replies

hal anti miSriyyah?	na'am, anaa miSriyyah. laa, anaa ghayr miSriyyah. laa, anaa suuriyyah.
hali_fundug ba'iid?	na'am, al-fundug ba'iid. laa, al-fundug ghayr ba'iid. laa, al-fundug qariib.
hal antum fi_l-hadiiqah?	na'am, nahnu fi_l-hadiiqah. laa, nahnu fi_S- Saalah
hal 'indaka sayyaarah?	na'am, 'indii sayyaarah. laa.

ad-darsu_l-khaamis

Lesson five

yawmun fi_l-qaahirah

A day in Cairo

New words in this lesson

Part one

'ilm (m.)

'ulum (p.)

nafs (f.)

'ilmu_n-nafs

taariikh (m.)

tawaariikh (p.)

qadiim (m.)

qudamaa' (p.)

-ah (f.) -aat (p.)

waalid (m.) -uun (p.)

-ah (f.) aat (p.)

mathaf (m.)

mataahif (p.)

hunaak

qaabaltu

qaabala

shaahadnaa

shaahada

aathaar (p.)

athar

tamathiil

science

self, soul

psychology

history, date

ancient

father

mother

museum

there

I met

to meet

we saw

to see

antiquities, remains

statues

timthaaal (m.s.)	تَيْمَثَال	
qawaarib (p.)	قَوَارِب	boats
qaarib (m.s.)	قَارِب	

Part two

tuut 'ankh aamuun	تَوْت عَنخ آمُون	Tutankhamen
maa?	مَا	what?
landan	لَنْدَن	London
baariis	بَارِيس	Paris
nyuuyoork	نِيُويُورْل	New York
Tookyoo	طُوكْيُو	Tokyo
mata?	مَتَى	when?
na'rif	نَعْرِف	we know
'arafa (r.)	عَرَف	to know
amaakin (p.)	أَمَاكِن	places
makaan (m.s.)	مَكَان	

maadhaa?	مَاذَا	what?
fikrah (f.)	أَفْكَار	idea
afkaar (p.)	أَفْكَار	
film	فِيلْم	film
aflaam (p.)	أَفْلَام	
mulawwan (m.) -uun (p.)	مُلَوَّن - و ن	coloured
-ah (f.) -aat (p.)	- ة - ات	
ba'D	بَعْض	some
Suwar (p.)	صُور	photographs
Suurah (f.s.)	صُورَة	
haram (m.)	هَرَم	pyramid
ahraam (p.)	أَهْرَام	

tarkab	تَرْكَب	you ride
rakiba (r.)	رَكِبَ	to ride
jamal (m.)	جَمَل	camel
jimaal (p.)	جَمَال	
uSawwir	أَصَوَّر	I take a photograph
Sawwara (r.)	صَوَّر	to take a photograph
fawqa	فَوْق	on
'aal	عَال	marvellous, well

Part three

al-'inkiliiziyyah	الْإِنْكِيلِيزِيَّة	English
jughraafyaa	جُغْرَافِيَا	geography
ukht (f.)	أَخْت	sister
akhawaat (p.)	أَخَوَات	
akh (m.)	أَخ	brother
ikhwah (p.)	إِخْوَة	
hadiith (m.)	حَدِيث	modern
-ah (f.)	ا -	

marrah (f.) -aat (p.)	مَرَّة - ات	once
thaaniyah	ثَانِيَة	second

Notes

Part one

1. 'ilma_n-nafs: psychology (the science or study of the self) **nafs: soul, self.**
2. uhibbu_l-qaahirah: I love, also I like.
al-qaahirah: Cairo Note the use of the definite article (L1 N3a).
3. taariikh: history; at-taariikh_u_l-qadiim: ancient history. **taariikh** can also mean date; e.g. **ma huwa_t-taariikh_u_l-yawm?** What's the date today?
4. haDartu ila_l-qaahirah: I came to Cairo. (L4 N5)

- a. **waalidii wa-waalidatii:** *my father and my mother* Here is another illustration of the use of a three-consonant root: **walada** وَلَدَ to give birth. Some of the words derived from **walada** are: **waalid** وَالِد father; **walad** وَلَد boy; **waalidah** وَالِدَة mother, (L4 N3a).
5. **dhahabtu ila:** *I went* **dhahaba** ذَهَب is a verb of Pattern I.
6. **hunaak:** *there* **hunaa** هُنَا *here*; **hunaa wa-hunaak:** *here and there*.
- a. **qaabaltu:** *I met* This is Verb Pattern III (L4 N3a). This pattern usually describes a mutual or reciprocal action, i.e. another person is usually involved. **qaabaltu** قَابَلْتُ *I met (someone)*; **kaatabtu** كَاتَبْتُ *I corresponded (I wrote to someone)*.
7. **shaahadnaa:** *we saw, we witnessed* This is another verb of Pattern III.
- a. **al-'aathaara_l-qadiimah:** *antiquities (the ancient traces)* **athar** أَثَر is the singular. A museum in Arabic is **mathaf** but also **daaru_l-'aathaar:** *the house of antiquities*. Note that the adjective **al-qadiimah** is feminine singular, used with the broken plural **aathaar** (L3 N2b).
8. **tamaathiil:** تَمَائِيل statues, broken plural of تِمثال timthaal.
9. **al-qwaariba_l-jamiilah:** *the beautiful boats*, **qawaarib** is the broken plural of **qaarib** قَارِب boat.

Part two

tuut 'ankh aamuun Tutankhamen

10. **Sabaaha_l-khayr:** *good morning (morning of the well-being)*.
11. **Sabaaha_n-nuur:** *good morning (morning of the light)*. The reply to **Sabaaha_l-khayr:** *good morning*.
ahlan wa-sahlan : *welcome!* This is made up of *you are among your own people: ahlan*, and *please feel at ease: sahlana*. As if you are saying, 'Our house is your house'. An important feature of the Arabic language is the large number of greetings and expressions of politeness. The literal meanings of these expressions may be strange to the English-speaking student of Arabic. The best thing is to ignore the literal meanings, although these are given in the notes. What is important is that you learn how and when to say them.
12. **ismii:** *my name*; **ismuka:** *your (m.s.) name*; **ismuhu:** *his name*; **ismuhaa:** *her name*, etc. For the declension of nouns see App. 5B.
13. **hal shaahadti:** *Have you seen?* Here, the Perfect (past) is used to indicate the English present perfect. The addition of **hal** هَل at the beginning is sufficient to introduce a question.

14. **mataahif:** *museums*, broken plural of **mathaf**.
15. **laa na'rif:** *we don't know*. The negative **laa** لَا no must be placed immediately before the verb. It can only be used with the Imperfect (present).
16. **laakin:** *but* We say, **haadhaa l-bayt Saghiir wa-laakin dhaalika l-bayt kabiir.** *This house is small, but that house is big.*
al-bilaadi_l-ba'iidah: *the distant countries* This is the plural of **balad:** *country*. Remember that the adjective with the inanimate broken plural noun is feminine singular.

'indii fikrah I've got an idea.

17. **na'fal:** *we shall do* from **fa'ala** فَعَلَ to do.
18. **fikrah:** *an idea, a thought* from **fakkara** فَكَّر to think, to reflect.
19. **hunaak:** *there* but **hunaa:** *here*.
20. **ma'ii:** *with me, also I have* (L1 N17b).
aalat taSwiir: *camera (an instrument of photography)* **Sawwara** صَوَّر to photograph, to sketch, Verb Pattern II (L4 N3a).
21. **wa-fihaa:** *and in it (f.)*, referring to **aalah** (f.): *instrument*.
film mulawwan: *coloured film* **lawn** لَوْن colour; **alwaan** ألْوَان : colours.
22. **ba'Da_S-Suwar:** *some pictures* **ba'D:** *some* is a noun in Arabic. It is often used as the first noun in a construct phrase (L1 N2c).
23. **hal tuhibb an tarkaba_l-jamal:** *Do you like riding a camel? (Do you love that you ride?)*
The use of **an:** *that*, is common in Arabic. When it precedes a verb it is best translated in English by an infinitive with *to* or a gerund ending in -ing; e.g. *to ride, riding*.
24. **uSawwiruk:** *I will photograph you*.
From the root **Sawwara** صَوَّر, Verb Pattern II. Note the attached pronoun **ka** كَ which acts as an object to the verb **uSawwir** أُصَوِّر. In Arabic there are two groups of personal pronouns. The first group, which you learnt in Lesson one, cannot be joined to the verb or the noun, and are called DETACHED PRONOUNS. The second group of personal pronouns, called the ATTACHED PRONOUNS, are joined to verbs, nouns or prepositions. When the attached pronouns are joined to the verb they act as the object of this verb. Examples:
uSawwir: *I shall photograph*
uSawwiruka: *I shall photograph you*
shaahada: *he saw* **shaahadahu:** *he saw him, or it (m.)*

The following table lists the personal pronoun, both detached and attached.

Personal Pronouns (detached)			Personal Pronouns (attached)		
anaa	أَنَا	I	ii	ي	me
anta	أَنْتَ	you	ka	كَ	you (m.)
anti	أَنْتِ	you	ki	كِ	you (f.)
huwa	هُوَ	he	hu	هُ ، هُ	him
hiya	هِيَ	she	haa	هَا ، هَا	her
nahnu	نَحْنُ	we	naa	نَا	us
antum	أَنْتُمْ	you	kum	كُمْ	you (m.p.)
antunna	أَنْتُنَّ	you	kunna	كُنَّ	you (f.p.)
hum	هُمْ	they	hum	هُمْ هُمْ	them (m.)
hunna	هُنَّ	they	hunna	هُنَّ هُنَّ	them (f.)

The following table shows you how a verb is used with the attached personal pronouns acting as objects. The verb **Sawwara**: to photograph, which also means *he photographed*, is used to illustrate this point.

Sawwaranii	صَوَّرَنِي	he photographed me
Sawwaraka	صَوَّرَكَ	he photographed you (m.)
Sawwaraki	صَوَّرَكِ	he photographed you (f.)
Sawwarahu	صَوَّرَهُ	he photographed him
Sawwarahaa	صَوَّرَهَا	he photographed her
Sawwaranaa	صَوَّرَنَا	he photographed us
Sawwarakum	صَوَّرَكُمْ	he photographed you (m.p.)
Sawwarakunna	صَوَّرَكُنَّ	he photographed you (f.p.)
Sawwarahum	صَوَّرَهُمْ	he photographed them (m.)
Sawwarahunna	صَوَّرَهُنَّ	he photographed them (f.)

Notice that when the attached pronoun **ii** ي is used with the verb, it is preceded by the letter **n** ن. We say **Sawwaraka** (without **n** ن), but **Sawwaranii** (with **n** ن).

fawq: above, over; **taht** تَحْتَ under beneath.

The main structures from Lesson five

1. Questions with the Imperfect

hal	tuḥibbu_ yuḥibbu_	t-taariikh? s-safar?	
	tadrusiin	fii	jaami'ati_l-qaahirah?

2. Replies

na'am,	uḥibbu_ yuḥibbu_	t-taariikh. s-safaar.	
	adrusu	fii	jaami'ati_l-qaahirah.

3. maadhāa?: what?

maadhāa	na' al nushaahid	masaa'a_l-yawm? fi_l-ḥadiiqah?	
	yadrusuun	fi_l-jaami'ah?	

4. mata?: when?

mata	yadhhab	ila_	l-mathaf?
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5. Replies to mata

yadhhab	ila_	l-mathaf	fi_S-Sabaah. al-yawm. fi_l-masaa'.
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6. The attached pronouns with verbs

anaa	shaahadtuhaa	amaama_l-funduq.
nahnu	shaahadnaahaa	
anta	shaahadtahaa	
huwa	shaahadahum shaahadanaa shaahadaka	fi_l-hadiiqah.

ad-darsu_s-saadis

Lesson six

jawlah fi_l-qaahirah

A tour in Cairo

New words in this lesson

Part one

as-saadis (m.)	السَّادِس	sixth
-ah (f.)	ة	
jawlah (f.) -aat (p.)	جَوْلَة	tour
ams	أَمْس	yesterday
isti'jaar	إِسْتِجَار	hiring
suqtu	سُقْتُ	I drove
saaqa (r.)	سَاقَ	to drive
li-	لِ	to, in order to
al-jiizah	الْجِيزَة	Al-Giza
kaana	كَانَ	he was
kaana (r.)	كَانَ	to be
masruur -uun (p.)	مَسْرُور	happy
-ah (f.) -aat (p.)	ة	
hayawaanaat (p.)	حَيَوَانَات	animals
hayawaan (m.s.)	حَيَوَان	
hadiiqatu_l-hayawaanaat	حَدِيقَةُ الْحَيَوَانَات	zoo
asad (s.)	أَسَد	lion
usuud (p.)	أُسُود	
fiil (m.)	فِيل	elephant
afyaal (p.)	أَفْيَال	
qird (m.)	قِرْد	monkey

quruud (p.)	قُرُود	
Tuyuur (p.)	طُيُور	birds
Taa'ir (s.)	طَائِر	
inSarafnaa	إِنْصَرَفْنَا	we left
inSarafa	إِنْصَرَفَ	to leave
'udnaa	عُدْنَا	we went back
'aada (r.)	عَادَ	to go back
al-laah	اللَّهِ	God
al-hamdu li_l-laah	الْحَمْدُ لِلَّهِ	Praise be to God!

Part two

abu_l-hawl	أَبُو الْهَوَل	Sphinx
akbar	أكْبَر	bigger
al-'akbar	الأكْبَر	the biggest
banaa	بَنَى	he built
banaa (r.)	بَنَى	to build
malik (m.)	مَلِك	king
muluuk (p.)	مُلُوك	
-malikah (f.) -aat (p.)	مَلِكَة -- ات	
khuufuu	خُوفُو	Khufu
kam?	كَمْ	how many?
sanah (f.)	سَنَة	year
sanawaat (p.)	سَنَوَات	
arba'ah (f.)	أَرْبَعَة	four
arba' (m.)	أَرْبَع	
alf (m.)	أَلْف	thousand
aalaaf (p.)	أَلَف	
taqriiban	تَقْرِيْباً	about, nearly
khafra'	خَفْرَع	Kha-f-ra

'ajiib (m.)	عَجِيب	strange
-ah (f.)	-- ة	
ra's (m.)	رَأْس	head
ru'uus (p.)	رُؤُوس	
insaana	إِنْسَان	human being
jism (m.)	جِسْم	body
ajsaam (p.)	أَجْسَام	
uriid	أُرِيد	I want
araada	أَرَادَ	to want
suruur	سُرُور	pleasure, joy
jayyid (m.)	جَيِّد	good
-ah (f.)	-- ة	
rukhsah (f.)	رُخْصَة	licence
rukhsa (p.)	رُخُص	
rukhsat qiyaadah	رُخْصَة قِيَادَة	driving, licence
dawli (m.)	دَوْلِي	international
-yah (f.)	-- ة	
adfa'	أَدْفَع	I pay
dafa'a (r.)	دَفَعَ	to pay
thalaathiin	ثَلَاثِينَ	thirty
junayh (m.) -aat (p.)	جُنَيْه -- ات	pound
shiik (m.) -aat (p.)	شَيْك -- ات	cheque
mablagh (m.)	مَبْلَغ	amount (money)
mabaaligh (p.)	مَبَالِغ	

Part three

Saabir	صَابِر	Saber
Sabrii	صَبْرِي	Sabry

zurta	زُرْتَ	you visited
zaara (r.)	زَارَ	to visit
qabla	قَبْلَ	before, ago
fir'awniy (m.)	فِرْعَوْنِيَّ	Pharonic
-yah (f.)	يَـ	
maa	مَا	not
TafaDDal	تَفَضَّلْ	please, if you please

Notes

Part one

- ams: yesterday Note also masaa' ams: yesterday evening, last night. Another word for yesterday is al-baarihah الْبَارِحَة .
li-sti'jaar sayyaarah: in order to hire a car (for the hiring of a car) li ل : to, for but also for the purpose of, in order to. It is followed by a verbal noun, i.e. a noun formed from a verb, such as the English word eating in the sentence, 'Eating is good for you'. The best translation into English is in order to plus an infinitive. The verbal noun isti'jaar is derived from the verb ista'jara اِسْتَأْجَرَ to hire for oneself. ista'jara is derived from the root ajara أَجَرَ to reward. In (L4 N3a) we mentioned four of the patterns of the Arabic verb. The verb ista'jara is Verb Pattern X and is recognised by the prefix ista اِسْتِ attached to the root. It expresses a reflexive meaning. here ista'jara: he hired.
- wa-ba'da_sti'jaarihaa: and after (hiring) having hired it it is feminine, as it refers to car which is feminine. Note that the preposition ba'da is followed here by the verbal noun isti'jaar.
- usratii: my family Also 'aa'ilatii عَائِلَتِي my family.
- suqtu: I drove from saaqa سَاقَ to drive.
- saaqa: he drove Note the past tense (Perfect) of saaqa سَاقَ to drive:

suqtu	سُقْتُ	I drove
suqta	سُقْتَ	you drove (m.s.)
suqti	سُقْتِ	you drove (f.s.)
saaqa	سَاقَ	he drove
saaqat	سَاقَتْ	she drove
suqnaa	سُقْنَا	we drove
suqtum	سَقْتُمْ	you drove (m.p.)
suqtunna	سُقْتُنَّ	you drove (f.p.)
saaquu	سَاقُوا	they drove (m.)
suqna	سَقْنَ	they drove (f.)

- wa-dhahabnaa li-nushaahid: and we went to see (and we went in order to watch). shaahada شَاهَدَ to view. This is Verb Pattern III from the root shahida شَهِدَ to witness. Compare this structure with the structure in Note 2 above. You can either say dhahabtu li-sti'jaar or dhahabtu li-'asta'jir. Both of them mean, I went to hire. Similarly, it is perfectly correct to say either dhahabnaa li-nushaahid, or, dhahabna li-mushaahadat, using the verbal noun mushaahadat مُشَاهَدَة from the verb shaahada. In li-nushaahid we used li followed by the Imperfect of the verb shaahadnaa. In English we would use an infinitive instead: We went to see.
- ahraama_l-jiizah: the pyramids of Giza
ahraam: pyramids The singular is haram هَرَم pyramid. The Giza group consists of three pyramids. The largest is known as the Great Pyramid of King Khufu or Cheops of Egypt.
- rakibat jamalan: she rode a camel. Note the form jamalan used as a direct object of the verb rakibat. A defined noun, when the object of a sentence, usually takes a final fathah, اَ , the use of which with the rest of the short vowels we have decided to omit unless absolutely necessary. An undefined noun, without al, in the accusative case, has its fathah doubled like in the word jamalan.
- kaana masruuran: he was happy.
- a. kaana Arabic does not have an equivalent in the present, of the verb

to be. **kaana** is the equivalent of the verb *to be* in the past. The nearest structure provided by Arabic for, *This garden is big*, is expressed by the equational sentence, **al-ḥadiiqah kabiirah**, (L1 N1).

- b. **masruuran**: happy Notice that if the predicate of **kaana** is a noun or an adjective, this must be in the accusative case. See App. 2c.
9. **quruud**: monkeys, plural of **qird** قِرْد monkey.
10. **Tuyuur**: birds, plural of **Taa'ir** طَائِر bird.
11. **thumma**: then The sentence that follows **thumma** is usually not related to the preceding sentence. If it is, **fa** فَ is used. For example:
akala_T-Ta'aam thumma dhahaba ila_i-maktab: He ate the food and then he went to the office.
dakhala_i-maT'am fa-'akala_T-Ta'aam: He entered the restaurant and then he ate the food.
inSarafnaa: we went away Verb Pattern VII.

Note the prefix **in**. **inSarafa** اِنْصَرَفَ *to go away* is derived from the root **Sarafa** صَرَفَ : *send away* (L4 N3a). Usually this pattern indicates the passive of the simple Verb, Pattern 1. Examples:

qaTa'a قَطَعَ *to cut* **inqaTa'a** اِنْقَطَعَ *to be cut off*
kasara كَسَرَ *to break* **inkasara** اِنْكَسَرَ *to be broken*

12. **wa-'udnaa**: and we returned, from **'aada** عَادَ *to return*. **'aada** is conjugated as **kaana**, Perfect of *to be*, and **saaqa**: *to drive* (N4).
13. **wa-'aada**: and he returned, from the verb **'aada**.
14. **kunnaa**: we were. **kunnaa** is made up of **kun** + **naa** كُنْ + نَا. **kaana** is conjugated as follows:

kuntu كُنْتُ	<i>I was</i>	kunnaa كُنَّا	<i>we were</i>
kunta كُنْتَ	<i>you were (m.s.)</i>	kuntum كُنْتُمْ	<i>you were (m.p.)</i>
kunti كُنْتِ	<i>you were (f.s.)</i>	kuntunna كُنْتُنَّ	<i>you were (f.p.)</i>
kaana كَانَ	<i>he was</i>	kaanuu كَانُوا	<i>they were (m.)</i>
kaanat كَانَتْ	<i>she was</i>	kunna كُنَّ	<i>they were (f.)</i>

kullunaa: all of us It is composed of **kullu** + **naa** كُلُّ + نَا. **naa** نَا is the suffix for the first person plural. Other forms include **kullukum** كُلُّكُمْ *all of you*. **kulluhum** كُلُّهُمْ *all of them*, etc.

15. **wa-l-ḥamdu li-llah**: and praise be to God. It is common to use this phrase in response to **kayfa ḥaaluka?** *How are you?*

Part two

al-'ahraam wa-'abu_l-hawl The Pyramids and the Sphinx

16. **al-'ahraam**: The Pyramids (L6 N6a)
abu_l-hawl: the Sphinx, (the father of awe) The Sphinx has a human head and a lion's body which stretches 150 ft. This Egyptian Sphinx, known as the Great Sphinx of Giza, is a colossal figure carved from rock.
17. **al-haramu_l-'akbar**: the Great Pyramid It was built by King Khufu (or Cheops) at Giza and is regarded as one of the seven wonders of the world. It is the largest pyramid ever built, covering 13 acres.
18. **malik min muluuk miSra_l-qadiimah**: one of the kings of ancient Egypt. Similarly: **dars min duruus hadhaa_l-kitaab**: one of the lessons of this book.
- a. **muluuk miSr**: the kings of Egypt This phrase is in the construct state (L1 N2c).
- b. **miSra_l-qadiimah**: Ancient Egypt Note the difference: **'ajuuz** عَجُوز *old* for persons; **qadiim** قَدِيم *old* for things and places.
19. **al-malik khuufuu**: King Khufu or Cheops, founder of the fourth dynasty, about 2900 B.C.
20. **min kam sanah?** How many years ago?(Since how many years?) Note that **kam** كَمْ is followed by a singular noun (instead of a plural) and means *how many*?
21. **min arba'at aalaaf sanah taqriiban**: about four thousand years ago. **taqriiban**: approximately; **qariib** قَرِيب : near.
22. **hunaak**: there **huna**: here.
23. **al-malik khafra'**: King Kha-f-ra, or King Chephren, built his own pyramid next to the Great Pyramid of his father, King Cheops.

24. **at-timthaalu_l-kabiir:** *the big statue* **timthaal** is in the singular. The plural is **tamaathil** تَمَائِيل : *statues*.

25. **timthaal 'ajiib:** *a strange statue!*

a. **ra'suh ra's insaan** *Its head is that of a human being (Its head is a head of a human being!)* Arabic has no verb *to have* and various ways are used to express possession (L2 N8a). Similarly in the following line: **wa-jismuh jism hayawaan:** *and its body is a body of an animal, i.e. he has an animal's body.*

26. **ayy hayawaan?** *which animal?* For the use of **ayy** أَي see (L1 N15 and L3 N17).

27. **Tab'an:** *Of course.*

isti'jaar sayyaarah *Hiring a car*

28. **uriidu_sti'jaar:** *I want to hire (I want hiring)* Notice the structure of this sentence: verb + verbal noun. It corresponds to the English structure: verb + infinitive; e.g. *I want to hire*. Compare this structure to that of Note 2.

29. **bi-kull suruur:** *with (all) pleasure*

30. **'indanaa:** *we have (with us)* For the use of **'inda** *with, by* to express possession, see L2 Note 8a.

31. **rukhsat qiyaadah:** *driving licence* **rukhsah:** *authorization, permission, licence.* **qiyaadah:** *driving (car) or piloting (an aeroplane); from qaada قَاد to lead, to drive. qiyaadah also means leadership.*

32. **rukhsah dawliyyah:** *international licence*

33. **haa hiya_r-rukhsah:** *Here is the licence!*

34. **li-muddat kam yawm?** *For how many days? (For a duration of how many days?)*

35. **kam adfa' laka?** *How much do I pay you?* **kam** كَمْ *how much?* if followed by a noun in the singular means: *how many?* (N20). **kam yawman** كَمْ يَوْمًا *how many days?* **kam sanah** كَمْ سَنَةً *how many years?*

36. **shiik bi_l-mablagn:** *a cheque for the amount*

37. **miftaahu_s-sayyaarah:** *the key of the car* **miftaah:** *key* from **fataha** فَتَحَ *to open*. This pattern of nouns beginning with **mi** مِ denotes an instrument, and is derived from the root.

The main structures from Lesson six

1. li- (in order to)+verbal noun.

dhahabtu	li-sti'jaar	sayyaarah.
dhahabnaa	li-mushaahadat	mathaf kabiir.
dhahabat		abu_l-hawl.

2. li- in order to)+verb in the Imperfect

dhahabtu	li-'asta'jir	sayyaarah.
dhahabnaa	li-nushaahid	mathaf kabiir.
dhahabat	li-tushaahid	abu_l-hawl.

3. kaana: Perfect of the verb to be

kaana	saamii	masruuran.
kaanat	nabiilah	masruurah.

kunnaa kaanuu	fi_l-maT'am. fi_l-masrah.
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kunna kuntum	masruuriin.
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kunta kuntu	masruuran.
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kaanat kunti	masruurah.
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4. Questions with kaana

hal	kaana	saamii	masruuran?
	kaanat	Nabiilah	masruurah?

5. Replies

na'am,	kaana	samii	masruuran.
	kaanat	Nabiilah	masruurah.

laa,	maa	kaana	samii	masruuran.
		kaanat	Nabiilah	masruurah.

6. kam: how many?, how much?

kam	yawman	hajazta?
	baladan	zurta?
	ghurfah	fi_l-bayt?

kam	adfa ^c tadfa ^c nadfa ^c	laka? lahaa? lakum?
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ad-darsu_s-saabi^c

Lesson seven

New words in this lesson

Part one

bank (m.)

bunuuk (p.)

yaftah

fataha

baab (m.)

abwaab (p.)

ath-thaamin (m.)

-ah (f.)

niSf (m.)

anSaaf (p.)

yadkhul

dakhala (r.)

shubbaak (m.)

shabaabiik (p.)

isti'laamaat (p.)

isti'laam (s.)

'umlah (f.) -aat (p.)

'umlah ajnabiyyah

khalfa

yaqifu

waqafa (r.)

fi_l-bank

At the bank

بَنْكٌ

بُنُوكٌ

يَفْتَحُ

فَتَحَ

بَابٌ

أَبْوَابٌ

الْثَّامِنُ

نِصْفٌ

أَنْصَافٌ

يَدْخُلُ

دَخَلَ

شُبَّالٌ

شَبَابِيكٌ

إِسْتِعْلَامَاتٌ

إِسْتِعْلَامٌ

عُمْلَةٌ

عُمْلَةٌ أَعْجَنِيَّةٌ

خَلْفٌ

يَقِفُ

وَقَفَ

bank

he opens

to open

door

eighth

half

he goes into, enters

to enter

window, counter

enquiries

money, currency

foreign exchange

behind

he stands

to stand

'amiil (m.)	عَمِيل	customer
'umalaa' (p.)	عُمَلَاء	
amaama	أَمَام	in front of
yatakallam	يَتَكَلَّم	he talks
takallama	تَكَلَّمَ	to talk
Sarf shiikaat	شِييكَات	cashing cheques
tahwiil	تَحْوِيل	money changing, (money)
amwaal (p.)	أَمْوَال	money
maal (m.s.)	مَال	
'aalam (m.)	عَالَم	world
'awaalim (p.)	عَوَالِم	
yata'aamalu	يَتَعَامَل	he uses
ta'aamala	تَعَامَلَ	to use, to deal with
naas	نَاس	people
mithl	مِثْل	such as, like
diinaar	دِينَار	dinar
danaaniir (p.)	دَنَانِير	
riyaal (m.) -aat (p.)	رِيَال -- ات	riyal
aw	أَوْ	or
layrah (f.) -aat (p.)	لَيْرَة -- ات	lira
dirham (m.)	دِرْهَم	dirham
daraahim (p.)	دَرَاهِم	
ath-thaaniyah 'ashrah (f.)	الْثَانِيَّة عَشْرَة	twelfth
yaqfilu	يَقْفِل	he closes
qafala (r.)	قَفَلَ	to close
bawwaab -uun (p.)	بَوَّاب -- ون	a porter
yakhruju	يَخْرُج	he goes out
kharaja (r.)	خَرَج	to go out
khuruuj	خُرُوج	exit

Part two

hisaab (m.) -aat (p.)	حِسَاب -- ات	account
jadiid (m.)	جَدِيد	new
-ah (f.)	ة --	
waqqa'ta	وَقَّعْتَ	you signed, endorsed
waqqa'a	وَقَّعَ	to sign, endorse
Zahr (m.)	ظَهْر	back
Zuhuur (p.)	ظُهُور	
jaarii (m.)	جَارِي	current, running
-yah (f.)	ة --	
raqm (m.)	رَقْم	number
arqaam (p.)	أَرْقَام	
sab'imi'ah	سَبْعِمِئَة	seven hundred
arba'iin	أَرْبَعِينَ	forty
hasanan	حَسَنًا	well
mi'ah	مِئَة	hundred
tawqii'	تَوَقَّيع	signature
mushtarak (m.)	مُشْتَرَك	joint
-ah (f.)	ة --	
nursil	نُرْسِل	we send
arsala	أَرْسَلَ	to send
daftar (m.)	دَفْتَر	book
dafaatir (p.)	دَفَاتِير	
si'r (m.)	سِعْر	rate, price
as'aar (p.)	أَسْعَار	
rasmiy (m.)	رَسْمِي	official
-yah (f.)	ة --	

khamsuun

خَمْسُونَ

fifty

faqat

فَقَطْ

only

Notes

Part one

1. **bank:** bank, plural **bunuuk** بَنُوكُ banks.
2. **yaftah baabahu:** it opens its door
 - a. **as-saa'ah th-thaaminah wa-n-niSf:** half past eight (The hour the eighth and the half). Note the following expressions of time:
kami_s-saa'ah? كَمِ السَّاعَةُ what is the time?
as-saa'ah th-thaaniyah 'ashrah wa-n-niSf: It is (the hour is) half past twelve.
The numerals **ath-thaaminah** (f.): the eighth and **as-saabi'** (m.): the seventh belong to the group of numbers we call ordinal numbers. In Arabic, the ordinal numbers from 1st to 10th agree with the nouns they qualify in gender and follow them. We say: **ad-darsu_s-saabi':** the lesson

Masculine		Feminine		
al-'awwal	الأَوَّل	first	al-'uula	الأُولَى
ath-thaanii	الثَّانِي	second	ath-thaaniyah	الثَّانِيَّة
ath-thaalith	الثَّالِث	third	ath-thaalithah	الثَّالِثَة
ar-raabi'	الرَّابِع	fourth	ar-raabi'ah	الرَّابِعَة
al-khaamis	الخَامِس	fifth	al-khaamisah	الخَامِسَة
as-saddis	الْسَّادِس	sixth	as-saadisah	الْسَّادِسَة
as-saabi'	السَّابِع	seventh	as-saabi'ah	السَّابِعَة
ath-thaamin	الثَّامِن	eighth	ath-thaaminah	الثَّامِنَة
at-taasi'	التَّاسِع	ninth	at-taasi'ah	التَّاسِعَة
al-'aashir	الْعَاشِر	tenth	al-'aashirah	الْعَاشِرَة

the seventh, but **al-ghurfah_s-saabi'ah:** the room the seventh. When qualifying feminine nouns, ordinal numbers take the usual feminine endings: **ah** or **yah**.

Notice the way we say **as-saa'ah_l-waahidah** not **as-saa'ah_l-'uula** for it's one o'clock.

b. **sabaehan** صَبَاحاً in the morning

masaa'an مَسَاءً in the evening

Zuhran ظَهْرًا noon, at noon

Note also

qabla_Z-Zuhr قَبْلَ الظُّهْرِ a.m. (before noon)

ba'da_Z-Zhur بَعْدَ الظُّهْرِ p.m. (after noon)

3. **wa-yadkhulu_n-naas:** and people enter **an-naas:** people. Like its English equivalent, this word is used in a collective sense for men and women.
Saalati_l-bank: the lobby of the bank, the hall of the bank
Saalatu_l-intiZaar: the waiting room
Saalatu_l-funduq: the hotel lobby
4. **shabaakiik kathiirah:** many windows **shabaabiik** is the broken plural of **shubbaak** شُبَّالٌ : window. Note again the use of the feminine singular adjective (L3 N2b) with the inanimate broken plural (L1 N23).
5. **li-l-isti'lamaat:** for the enquiries, information The singular is **isti'laam**

إِسْتِعْلَامٌ enquiry. It is derived from a basic Arabic verb **'alima** عَلِمَ to know, to be familiar, to be acquainted with. There are many useful Arabic words derived from this root such as:

VERBS

- 'allama** عَلَّمَ to teach (Verb Pattern II)
- a'lama** أَعْلَمَ to inform, to notify (Verb Pattern IV)
- ta'allama** تَعَلَّمَ to learn, to study (Verb Pattern V)
- ista'lama** اسْتَعْلَمَ to enquire, to seek information (Verb Pattern X)

The word **isti'laam:** enquiry is derived from the verb **ista'lama**.

NOUNS

- 'ilm** عِلْمٌ knowledge, science
- 'ulum** عُلُومٌ sciences
- mu'allim** مُعَلِّمٌ teacher

- a. **wa-li-sh-shiikaat:** and for the cheques **shiik:** cheque.

- b. **wa-li-l-‘umlaati_l-’ajnabiyyah:** and for foreign currencies ‘umlah عُمْلَة: currency, money is the singular. See ‘amiil عَمِيل: agent, customer, N7 below. **ajnabiyy:** foreign (adj.), foreigner.
6. **al-muwaZZaf:** the employee, the official usually referring to a fixed salaried employee or official. **muwaZZafu_l-hukuumah:** government official.
7. **wa-yaqifu_l-‘amiil:** and the customer stands **yaqif:** he stands from the root **waqafa وَقَفَ** to stand. ‘amiil عَمِيل: customer, client but also agent.
8. **wa-yatakallam:** and he speaks **takallama تَكَلَّمَ** to speak, Verb Pattern V. Note the difference between **takallama ma‘a:** to talk with and **takallama ‘an:** to speak about. Note also **kalimah كَلِمَة:** word; and **kalaam كَلَام:** talking, speech.
- 9 **ba‘Du_l-‘umalaa’:** some clients For the use of **ba‘D بَعْض** see L5 N22.
- a. **yuriiduun:** they wish
b. **fath:** opening, from **fataha:** to open.
10. **Sarfa shiikaat:** the changing of cheques, i.e. to cash cheques Note **Sarraaf صَرَاف** cashier, money-changer.
11. **tahwiil amwaal:** the conversion of currency, i.e. currency exchange.
12. **al-‘aalami_l-‘arabiy:** the Arab world.
13. **yata‘aamalu_n-naas:** people use (deal with) **yata‘aamal** (Verb Pattern VI). From the verb ‘amila عَمِلَ: to do. Also, see L4 N3b. N3b.)
‘umlaat mukhtalifah: different currencies
14. **ath-thaaniyah ‘ashrah wa-n-niSf:** half-past twelve (the twelfth and the half).
15. **yaqfilu_l-bawwaab:** the porter shuts **bawwaab:** porter, door-man from **baab:** door, gate.

Part two

hisaab jadiid A new account

16. **Sabaaha_l-khayr, Sabaaha_n-nuur:** Good morning For the use of basic greetings see L5 N11a.
17. **ayy khidmah?** what can I do for you? can I help you? (what service?) from **khadama خَدَمَ** to serve.

18. **hal:** This word introduces a question in Arabic; it has no English equivalent (L1 N17a).
- a. **hal waqqa‘ta ‘ala?** Did you sign? from the root **waqqa‘a وَقَعَ**: to fall, to occur. **waqqa‘a** is Verb Pattern II.
- b. **Zahri_sh-shiik:** the back of the cheque **Zahr** also means back of the human body. Notice the difference between **Zahr ظَهَرَ** back and **Zuhr ظَهَرَ** noon (N2b).
19. **hal laka hisaab fi_l-bank?** Note the expression you have an account in the bank: **laka hisaab fi-l-bank.**
20. **al-hisaabu_l-jaarii:** the current account Note also **hisaab mushtarak:** a joint account.
21. **hasanan:** well, good, all right, from **hasan حَسَن** beautiful, pretty, agreeable.
22. **tawqii‘ii:** my signature, from **waqqa‘a:** to sign (N18a).
23. **bi-kull suruur:** with pleasure (with every pleasure)
- a. **ba‘da ayyaam:** after a few days (after days) **ayyaam:** days, plural of **yawm** يَوْم.
- b. **nursil lakum:** we’ll send you (to you) Note the use of **li لِ**: to with the attached pronouns:

lii	لي	to (for) me
laka	لَكَ	to you
laki	لِلَّ	to you
lakum	لَكُمْ	to you
lakunna	لَكُنَّ	to you
lahum	لَهُمْ	to them
lahu	لَهُ	to him
lahaa	لَهَا	to her
lanaa	لَنَا	to us

For the use of the prepositions with the attached pronouns see App. 5 B.

- c. **daftar shiikaat:** a cheque book **daftar دَفْتَر** booklet, notebook.

tahwiilu_l-‘umlah Changing money

24. **layraat suuriyyah:** Syrian pounds
25. **bi-si‘ri_t-tahwiili_r-rasmiy:** at the current (official) rate of exchange

26. **kam layrah:** *How many pounds?* **kam** كَمْ is an interrogative pronoun. When it is followed by a singular noun without the definite article **al** it means: *how many?*
27. **alf layrah:** *one thousand pounds* The nouns following the numbers 11 and over are used in the singular.

k hamsata 'ashara Taaliban	خَمْسَةَ عَشَرَ طَالِبًا	fifteen students
k hamsuuna kitaaban	خَمْسُونَ كِتَابًا	fifty books
sab'uuna yawman	سَبْعُونَ يَوْمًا	seventy days

The main structures from Lesson seven

1. Ordinal numbers

ad-darsu_ aT-Taabiqu_	l-'awwal th-thaanii l-khaamis
as-saa'ah_	th-thaaniyah r-raabi'ah l-khaamisah

2. Nouns (singular, broken plural) and adjectives

shubbaak funduq	kabiir Saghiir
ghurfah Saa'ah	kabiirah Saghiirah
shabaabiik ashyaa'	

3. Adverbs and adverbial phrases

yaftahu_	l-baab	sabaahan.
dhahaba	ila_l-bayt	masaa'an.
dhahabat	ila_l-maTaar	fi_S-Sabaah. fi_l-masaa'. qabla_Z-Zuhr. ba'da_Z-Zuhr.

4. la-: to + attached pronouns

nursilu	lahu lahaa lahum lakum	daftar shiikaat. hawaalaat maaliyyah. shiikan.
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New words in this lesson

Part one

uhaddith	أَحَدَّثَ	I talk
haddatha	حَدَّثَ	to talk
jumhuuriyyah (f.) -aat (p.)	جُمْهُورِيَّةٌ -- ات	republic
madiinah (f.)	مَدِينَةٌ	city
mudun (p.)	مَدْنٌ	
mashhuur (m.) -uun (p.)	مَشْهُورٌ -- ون	well-known
-ah (f.) -aat (p.)	-- ة -- ات	
Salaahu_d-diin	صَلَاحُ الدِّينِ	Saladin
baTal (m.)	بَطْلٌ	hero
abTaal (p.)	أَبْطَالٌ	
'aZiim (m.)	عَظِيمٌ	great
'uZamaa'	عُظَمَاءُ	
suuq	سُوقٌ	bazaar
aswaaq (p.)	أَسْوَاقٌ	
al-hamiidiyyah	الْحَمِيدِيَّةُ	Al-Hamidiya
tashtahir	تَشْتَهَرُ	she is famous for
ishtahara	إِشْتَهَرَ	to be famous for
Sinaa'ah (f.) -aat (p.)	صِنَاعَةٌ -- ات	industry
hariir	حَرِيرٌ	silk
hafr	حَفْرٌ	carving
khashab (m.)	خَشَبٌ	wood
naqsh	نَقْشٌ	engraving

nuhaas (m.)	نُحَاسٌ	brass
yashtaghil	يَشْتَغِلُ	he works
ishtaghala	إِشْتَغَلَ	to work
halwa	حَلْوَى	sweets, confectionery
muhimm (m.) -uun (p.)	مُهِّمٌ -- ون	important
-ah (f.) -aat (p.)	-- ة -- ات	
halab (f.)	حَلَبٌ	Aleppo
hamaah (f.)	حَمَاةٌ	Hama
himS	حِمَصٌ	Homs
miinaa'	مِينَاءٌ	port
mawaani'	مَوَانِيءُ	
saahil (m.)	سَاحِلٌ	coast
sawaahil (p.)	سَوَاحِلُ	
bahr (m.)	بَحْرٌ	sea
bihaar (p.)	بِحَارٌ	
abyaD (m.)	أَبْيَضٌ	white
biiD (p.)	بَيْضٌ	
bayDaa' (f.)	بَيْضَاءٌ	
bayDaawaat (p.)	بَيْضَاوَاتٌ	
mutawassiT (m.) -uun (p.)	مُتَوَسِّطٌ -- ون	middle
al-bahru_l-'abyaDu_l-mutawassiT	الْبَحْرُ الْأَبْيَضُ الْمُتَوَسِّطُ	Mediterranean
al-laadhiqiyyah	اللَّاذِقِيَّةُ	Latakia
baanyaas	بَانِيَّاسٌ	Banyas
bitrool	بِتْرُولٌ	petrol
nafT	نَفْطٌ	oil
Part Two		
zabuun	زَبُونٌ	customer

zabaa'in (p.)	زَبَائِن	
shira'	شِرَاء	buying (to buy)
qiT'ah (f.)	قِطْعَة	piece
qiTa'	قِطْع	
qumaash (m.)	قُمَاش	cloth
aqmishah (p.)	أَقْمِشَة	
taa'jir (m.)	تَاجِر	merchant
tujjaar (p.)	تُجَّار	
naw' (m.)	نَوْع	kind
anwaa' (p.)	أَنْوَاع	
Tabii'iy (m.) -uun (p.)	طَبِيعِيّ -- وَن	natural
-yah (f.) -aat (p.)	ة -- ات	
Sinaa'iy (m.)	صِنَاعِيّ	manufactured, artificial
-yah (f.)	ة --	
lawn (m.)	لَوْن	colour
alwaan (p.)	أَلْوَان	
ahmar (m.)	أَحْمَر	red
humr (p.)	حُمْر	
hamraa' (f.)	حَمْرَاء	
hamraawaat (p.)	حَمْرَاوَات	
bunniy (m.)	بُنِّيّ	brown
-yah (f.)	ة --	
mumtaaz (m.) -uun (p.)	مُمْتَاز -- وَن	excellent
-ah (f.) -aat (p.)	ة -- ات	
mitr (m.)	مِتر	metre
amtaar (p.)	أُمْتَار	
'adad (m.)	عَدَد	number
a'daad (p.)	أَعْدَاد	

sukkaan	سُكَّان	population, inhabitants
saakin (s.m.)	سَاكِن	
milyoon (m.)	مِلْيُون	million
malaayiin (p.)	مَلَايِين	
wahdahaa (f.)	وَاحِدَهَا	alone
wahdahu (m.)	وَاحِدَهُ	
quTn	قُطْن	cotton

Part three

malaabis	مَلَابِيس	clothes
Saghiir (m.)	صَغِير	small
Sighaar (p.)	صِغَار	
-ah (f.) -aat (p.)	ة -- ات	
jawwiyy (m.)	جَوِّي	air
-yah (f.)	ة --	
miinaa' bahriyyah	مِينَاءَ بَحْرِيَّة	seaport
miinaa' jawwiyyah	مِينَاءَ جَوِّيَّة	airport

Notes

Part one

1. **suuriyyaa:** Syria **suuriy:** Syrian (adj.), **suuriy:** Syrian (n.). Proper names of countries and cities in Arabic are feminine. Thus **al-qaahirah:** Cairo; **dimashq:** Damascus; **suuruyyaa:** Syria, etc. are feminine.
2. **uhaddithukum:** I will talk to you, from **haddatha** حَدَّثَ Verb Pattern II, to speak, to talk to, tell.
'an: about **haddatha** 'an: to talk about.
3. **jumhuuriyyah:** republic Note also:

jumhuur	جُمْهُور	multitude, crowd
al-jumhuur	الْجُمْهُور	the general public
4. **'aaSimatuhaa:** its (f.) capital Its (f.) referring to Syria, which is feminine.
dimashq: Damascus, capital of the Syrian republic.

5. **balad**: *country* The broken plural is **bilaad**: *countries*.
6. **al-baTali_l-‘arabiy_l-‘aZiim**: *the great Arab hero* **baTal** بَطْل is also: *a brave man, champion* (in sports).
7. **aswaaq mashhuurah**: *famous bazaars* **suuq** سُوق *market, souq*; plural, **aswaaq**: *markets*.
8. **suuqi_l-hamiidiyyah**: *the Hamidiyah Bazaar* This is a roofed market in the old part of Damascus, lined on both sides with hundreds of small shops and larger stores. It is the commercial centre of very old industries and traditional crafts.
9. **tashtahir dimashq bi-Sinaa‘aat kathiirah**: *Damascus is famous for many industries*.
- a. **tashtahir dimashq**: *Damascus is famous* **tashtahir** is Pattern VIII, from **ishtahara** اِشْتَهَرَ. Like Verb Pattern VII, (See L6 N11b), Pattern VIII indicates the reflexive.
- b. **Sinaa‘aat**: *industries* also *crafts, trades*; plural of **Sinaa‘ah** صِنَاعَة. In Arabic this form of plural is called the sound feminine plural. It is formed by adding the suffix **aat** ات to the feminine singular. Usually, a feminine noun in the singular ends in **h**, ه, ة or **t**, ت, ة but when the suffix **aat** is added the **h** or **t** is omitted. Examples:

Sinaa‘ah صِنَاعَة	<i>industry</i>	Sinaa‘aat صِنَاعَات	<i>industries</i>
sayyidah سَيِّدَة	<i>lady</i>	sayyidaat سَيِّدَات	<i>ladies</i>
sayyaarah سَيَّارَة	<i>car</i>	sayyaaraat سَيَّارَات	<i>cars</i>

When a noun in the sound feminine plural is followed by an adjective, the adjective is feminine singular if the noun is inanimate, like **Sinaa‘aat**, but if the noun is animate, i.e. referring to persons, the adjective agrees with the noun in number; e.g. **sayyidaat miSriyyaat**.

singular	plural
اَنِسَة جَمِيلَة aanisah jamiilah سَيِّدَة مِصْرِيَّة sayyidah miSriyyah	اَنِسَات جَمِيلَات aanisaat jamiilaat سَيِّدَات مِصْرِيَّات sayyidaat miSriyyaat
صِنَاعَة مُهِمَّة Sinaa‘ah muhimmah	صِنَاعَات مُهِمَّة Sinaa‘aat muhimmah

- It is useful to keep in mind that feminine nouns and adjectives, animate or inanimate, ending in **h** or **t**, usually take the sound feminine plural.
10. **Sinaa‘ati_l-hariir**: *the silk industry* Syria, and especially Damascus, is famous for its silk industry.
11. **wa-yashtaghilu_n-naas**: *and people work* from **ishtaghala** اِشْتَغَلَ : *to occupy oneself, to work*.
- a. **ayDan**: *also*
- b. **Sinaa‘ati_l-halwa**: *the confectionery industry* The adjective is **hulw** حُلْو *sweet, pleasant*. Some of the famous Arab sweetmeats are: **baqlaawah** بَقْلَاوَة : *baklava* and **kunaafah** كُنَافَة.
12. **mudun kathiirah muhimmah**: *many important cities* **madiinah** مَدِينَة *city* is the singular. Note the adjective **kathiirah** كَثِيرَة : *many* describing **mudun**, the broken plural of **madiinah**. It is feminine and in the singular (L1 N23). **muhimmah** is feminine, **muhimm** مُهِم is masculine.
- a. **halab**: *Aleppo*, a well-known city in north-western Syria. In ancient days it was on the main caravan route from Syria to Baghdad. It produced silk and cotton textiles, and traded in wool, hides and fruit.
- b. **hamaah**: *Hama*, a city in northern Syria. In ancient times it was the centre of the Hittite kingdom. Today it serves as a great centre for the grain-producing area.
- c. **himS**: *Homs*, a city in western Syria on the Orontes River.
13. **mawaani’ muhimmah**: *important ports* **mawaani’** is the plural of **miinaa’** مِينَاء *port, harbour*. Note the use of the feminine adjective for the broken plural (L3 N2b).
- al-bahri_l-‘abyaDi_l-mutawassiT**: *the Mediterranean Sea (The Middle White Sea)*.
14. **miinaa’i_l-laadhiqiyyah**: *Latakia port* An important city on the Mediterranean Sea, opposite Cyprus. It is also known for its special brand of tobacco.
15. **al-bitrool**: *petrol* Arabic has no letter equivalent to the sound **p**, hence *petrol* in Arabic is **Bitrool** بَيْتْرُول with a **b** ب.

Part two

fii suuqi_l-hamiidiyyah *In the Al-Hamidiyah Bazaar*

16. **uriid shiraa’**: *I want to buy (I want the buying of)* For this Arabic structure see L6 N28.
17. **at-taajir**: *the merchant* **tijaarah** تِجَارَة *trade*.
- naw‘**: *kind* Plural: **anwaa’** أَنْوَاع *kinds*.
18. **hariir Tabii‘iy aw hariir Sinaa‘iy**? *Natural silk or artificial silk?*
- a. **Tabii‘iy**: *natural*, from **Tabii‘ah** طَبِيعَة *nature*.

- b. Sinaa'iy: artificial, synthetic, from Sinaa'ah: industry. The root is Sana'a: to make, to manufacture. See also N9b.
19. al-'ahmar awi_l-bunniy: the red or the (coffee-coloured) brown bunniy بُنِّي : brown, coffee-coloured, from bunn: بن coffee, coffee beans.
20. bi-kami_l-mitr: (For how much is the metre?) In all Arab countries the unit of measure is the metre.
21. bi-thalaathiin layrah: for thirty pounds
22. thalaath amtaar: three metres The masculine form of thalaath is thalaath ثَلَاث. The masculine forms of the cardinal numbers of the Arabic numerals are used with nouns which are feminine in the singular; and the feminine forms are used with nouns which are masculine in the singular. This rule applies to the numbers from 3 to 10. Examples:

thalaath Tullaab ثَلَاثَةُ طُلَّابٍ three students (m.)

thalaath Taalibaat ثَلَاثُ طَالِبَاتٍ three students (f.)

Numbers 1 and 2 agree with the nouns they come with:

Taalib waahid (m.) طَالِبٌ وَاحِدٌ One student

Taalibah waahida (f.) طَالِبَةٌ وَاحِدَةٌ One girl-student

Here is a list of Arabic cardinal numbers from one to ten. Compare with ordinal numbers from one to ten, (L7 N2a).

Masculine			Feminine	
waahid	وَاحِد	1	waahidah	وَاحِدَة
ithnaan	إِثْنَان	2	ithnataan	إِثْنَتَان
thalaath	ثَلَاث	3	thalaathah	ثَلَاثَة
arba'	أَرْبَع	4	arba'ah	أَرْبَعَة
khamsh	خَمْس	5	khamash	خَمْسَة
sit	سِت	6	sittah	سِتَّة
sab'	سَبْع	7	sab'ah	سَبْعَة
thamaan	ثَمَان	8	thamaaniyah	ثَمَانِيَة
tis'	تِسْع	9	tis'ah	تِسْعَة
'ashr	عَشْر	10	'asharah	عَشْرَة

amtaar: metres, plural of mitr: metre.

suuriyyah wa-miSr Syria and Egypt

23. 'adad as-sukkaan: the size of the population sukkān سُكَّان inhabitants, plural of saakin سَاكِن inhabitant, resident. The verb is sakana سَكَن to live, to dwell.
24. sab'at malaayiin: seven million malaayiin is the plural of milyoon مِلْيُون a masculine noun. That is why we have used with it the feminine form of the number seven (N22).
25. 'adadunaa: our number Here the Egyptian speaker refers to Egypt as 'our' country.
26. quTn: cotton The English word cotton is probably borrowed from the Arabic.

The main structures from Lesson eight

1. Feminine nouns (in the singular) with adjectives

sayyidah sayyaarah aanisah Taalibah aalah	jamiilah Saghiirah
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2. Nouns (animate) in the Sound feminine plural with adjectives

sayyidaat Taalibaat aanisaat	jamiilaat Saghiiraat
sayyaaraat aalaat Sinaa'aat	kabiirah Saghiirah kathiirah

3. Broken and sound feminine plurals (inanimate) with adjectives

mudun	kabiirah
mawaani'	jamiilah
ashyaa'	kathiirah
sayyaaraat	faransiyyah
aalaat	Saghiirah

4. Cardinal numbers

shaahadtu	<u>thalaath</u> arba ^c khams 'ashr tis ^c	Taalibaat. sayyidaat. sayyaaraat. mudun. mawaani'.
	<u>thalaathat</u> arba ^c at khamsat 'ashrat tis ^c at	Tullaab. rijaal. tamaathiil. aswaaq. maTaaraat.

ad-darsu_t-taasi^c

Yawmun fi_r-riif

Lesson nine

A day in the country

New words in this lesson

Part one

at-taasi^c (m.)

-ah (f.)

riif (m.)

aryaaf (p.)

khaliil

rushdii

shaqiiq (m.)

ashiqqa' (p.)

shaqiiqah -aat (p.)

mazra'ah (f.)

mazaari^c (p.)

da'awtu

da^caa (r.)

ziyaarah (f.) -aat (p.)

ra'aynaa

ra'a (r.)

fallahiin (p.)

fallah (m.s.)

yazra'uun

zara'a (r.)

yasquun

saqa (r.)

التاسيع

ريف

أرياف

خليل

رشدي

شقيق

أشقاء

مزرعة

مزارع

دعوت

دعا

زيارة

رأينا

رأى

فلاحين

فلاح

يزرعون

زرع

يسقون

سقى

ninth

countryside, country

Khaleel

Rushdy

brother

sister

farm

I invited

to invite

visit

we saw

to see

peasants

they sow

to sow

they water

to water, irrigate

arD (f.)	أَرْض	land
araaDii (p.)	أَرَاذِي	
baqarah (f.)	بَقْرَة	cow
baqaraat (p.)	بَقَرَات	
kharuuf (m.)	خُرُوف	sheep
khirfaan (p.)	خِرْفَان	
hiSaana (m.)	حِصَان	horse
ahSinah (p.)	أَحْصِنَة	
himaar (m.)	حِمَار	donkey
hamiir (p.)	حَمِير	
baTT (p.)	بَطَّ	ducks
-ah (f.s.)	ة --	
iwazz	إَوْز	geese
iwazzah (s.)	إَوْزَة	
hamaam (p.)	حَمَام	pigeons
-ah (f.s.)	ة --	
balah	بَلَح	dates
-ah (f.s.)	ة --	
tiin	تَيْن	figs
-ah (f.s.)	ة --	
mishmish (p.)	مِشْمِش	apricots
-ah (f.s.)	ة --	
khawkh (p.)	خَوْخ	plums
-ah (f.s.)	ة --	
Part two		
Suuf (m.)	صُوف	wool
yughaTTii	يَغْطِي	he covers
ghaTTa	غَطَى	to cover

farwah (f.) -aat (p.)	فَرَوَة -- ات	fur
naSna'	نَصْنَع	we make
Sana'a (r.)	صَنَعَ	to make
muSTafa	مُصْطَفَى	Mustafa
Suufiy (m.)	صُوفِيّ	woollen
-yah (f.)	ة --	
nalbas	نَلْبَس	we wear
labisa (r.)	لَبَسَ	to wear
shita'a' (m.)	شِتَاء	winter
Sayf (m.)	صَيْف	summer
quTniy (m.)	قُطْنِيّ	cotton
-yah (f.)	ة --	
tilmiidh (m.)	تَلْمِيذ	pupil
talaamiidh (p.)	تَلَامِيذ	
-ah (f.) -aat (p.)	ة -- ات	
shaaTir (m.)	شَاطِر	clever
shuTTaar (p.)	شُطَّار	
-ah (f.) -aat (p.)	ة -- ات	
laban (m.)	لَبَن	milk
jild (m.)	جِلْد	hide, skin
juluud (p.)	جُلُود	
jubnah (f.)	جُبْنَة	cheese
zubdah (f.)	زُبْدَة	butter
maSnuu'aat (f.p.)	مَصْنُوعَات	manufactured goods
jildiy (m.)	جِلْدِيّ	of leather
-yah (f.)	ة --	
hidhaa' (m.)	حِذَاء	shoe
ahdhiyah (p.)	أَحْذِيَة	

ḥaqiibah (f.)	حَقِيْبَة	suitcase, bag
ḥaqaa'ib (p.)	حَقَائِب	
bayDah (f.)	بَيْضَة	egg
bayD (p.)	بَيْض	

Part three

plaastek	بَلَسْتِيْل	plastic
maa'iz	مَاعِز	goat
wa-l-laahi	وَاللّٰه	by Allah
a'jaba	أَعْجَبَ	he pleased, appealed to
a'jaba	عَجَبَ	to please, to appeal to
diik (m.)	دِيْك	cock
duyuuk (p.)	دُيُول	

Notes

Part one

1. **ar-riif**: *the countryside* It also means *rural area, cultivated land*, hence **riifiy** رِيْفِي *rural, peasant*. Lower Egypt is also known as **ar-riif**.
2. **shaqiiq**: *brother* Another word for *brother* is **akh** أَخ .
3. **al'ustaadh**: *Mr.* Note that in Arabic we add *the* to titles preceding proper names. **ad-ductoor fu'aad**: *Dr. Fuad*.
4. **Taajir quTn**: *a cotton merchant (a merchant of cotton)*
5. **lii bayt**: *I have a house (there is a house to me)*. For the use of **li** ل to express the verb *to have*, see L2 N8a.
 - a. **mazra'ah**: *farm, country estate*, derived from **zara'a**: *to sow, to plant*. From the same root are:
 - muzaari'** *farmer, peasant*
 - mazra'ah** *farm, country estate*
6. **al-usbuu'i_l-maaDiy**: *last week* **al-usbuu'u_l-qaadim**: *next week*
 - a. **da'awtu**: *I invited*, from **da'aa** دَعَا *to call, to invite*. **da'wah** دَعْوَة *an invitation*.
 - b. **al-'usratayn**: *the two families* This is the dual form of **usrah**: *family*.

ab	أَب	father	umm	أُم	mother
akh	أَخ	brother	ukht	أَخْت	sister
ibn	ابْن	son	ibnah	ابْنَة	daughter
zawj	زَوْج	husband	zawjah	زَوْجَة	wife

7. **li-ziyaarat**: *to visit (for a visit of)* Remember Arabic has no equivalent of the English infinitives (*to visit, to see, etc.*). Instead a verb or a verbal noun is used (L6 N1 and 5). Examples:
 - dhahaba li-ziyaarati_l-mazra'ah**: *he went to visit the farm.*
 - dhahaba li-yushahida_l-'ahraam**: *he went to see the pyramids.*
8. **dhahabnaa bi-s-sayaaraat**: *we went by car (in cars).*
9. **al-fallaahiin**: *the countrymen, the peasants* **fallah**: *a farmer*, from the verb **falaha** فَلَح *to cultivate*. We have mentioned before that in Arabic there are two kinds of plurals: the sound plural and the broken plural (L1 N23, L7 N4, L8 N12). The sound masculine plural of nouns in the masculine, is formed by adding the suffix **uun** وَن to the noun when it is the subject of the sentence, or is the word starting the sentence (in the nominative), and by adding **iin** يِن to the noun in the accusative or genitive. Only nouns referring to human beings can have the sound masculine form. Consequently adjectives following them must be in the plural. Many nouns do not have the sound masculine plural form and their plurals are broken plurals. Notice that the sound masculine plural of adjectives follows the same rules as those for nouns. Nouns of profession and occupation, and nouns and adjectives of nationality usually have the sound masculine plural form. Examples:

singular	plural
miSriy مِصْرِيّ Egyptian	miSriyyuun مِصْرِيّوْنَ Egyptians
muwaZZaf مَوْظَف employee	muwaZZafuun مَوْظَفُوْنَ employees
mudarris مُدَرِّس teacher	mudarrisuun مُدَرِّسُوْنَ teachers
fallaah فَلَاح peasant	fallaahuun فَلَاحُوْنَ peasants
mufattish مُفْتِش officer	mufattishuun مُفْتِشُوْنَ officers
Suuriy سُورِيّ Syrian	suuriyyuun سُورِيّوْنَ Syrians

The word-lists in this handbook give the plurals of most nouns and adjectives used in the course.

ra'aynaa_l-fallaahiin ya'maluun fi_l-haql: *We saw the peasants working in the field* The verb **ra'aynaa** is derived from the root **ra'a** رَأَى, and

the verb **ya'maluun** from the root **'amila** عَمِلَ. Notice the usage: **ra'aynaa_l-fallaahiin ya'maluun fi_l-haql**. The verb **ra'aynaa** is in the Perfect while the verb **ya'maluun** is in the Imperfect. This structure which consists of verb (Perfect or Imperfect) + noun + verb (Imperfect) corresponds to the English structure of verb + noun + gerund (or infinitive) as in the sentence: *I saw him working*.

10. **yazra'uun wa-yasquuna_l-'arD:** *they sow and they irrigate the soil*.

yasquun: *they irrigate* from the verb **saqa** سَقَى *to irrigate*. Do not confuse with the verb **saaqa** سَاقَ *to drive* (L6 N4).

11. **hayawaanati_l-mazra'ah:** *farm animals*.

- a. **al-baqarah:** *the cow* The plural is **baqar** بَقَرٌ *cows*. Note that **baqar** is a collective noun.
b. **al-kharuuf:** *the sheep* **khirfaan** is the plural. It is a broken plural.

12. **Tuyuur:** *chickens, poultry* The singular is **Taa'ir** طَائِرٌ It has two plurals: **Tuyuur** and **Tayr**, a collective plural. In L2 N29a we mentioned that some singular nouns have two forms of plural:

shajarah شَجَرَةٌ *a tree*; **shajar** شَجَرٌ *trees*; **ashjaar:** *trees*.

Taa'ir طَائِرٌ *a bird*; **Tayr** طَيْرٌ *birds*; **Tuyuur:** *birds*.

The nouns **shajar** and **Tayr** indicate the species of trees and birds in general, rather than a number of trees and birds, and are called collective nouns. Note that although these collective nouns are plural in meaning, grammatically they are treated as masculine singular (L4 N17).

Consequently, when a collective noun is followed by an adjective, this adjective takes the masculine singular form: **ash-shajar jamiil**. Bear in mind that the broken plural, e.g. **ashjaar**, takes a feminine singular adjective (L1 N23, L3 N2b).

Note the difference between the following two sentences:

ash-shajar jamiil. *Trees are beautiful.*
al-'ashjaar jamiilah. *The trees are beautiful.*

13. **al-baT wa-l-iwazz wa-d-dajaaJ wa-l-hamaam:** *ducks, geese, chickens and pigeons*.

Note the collective names of the domestic poultry:

baTT	بَطَّ	ducks	baTTah	بَطَّة	a duck
iwazz	إَوْزٌ	geese	iwazzah	إَوْزَةٌ	a goose
dajaaJ	دَجَاج	chickens	dajaaJah	دَجَاجَةٌ	a chicken
hamaam	حَمَام	doves	hamaamah	حَمَامَةٌ	a dove

14. **ashjaara_l-faakihah:** *fruit trees (trees of the fruit)* (see L4 N17).

- a. **al-balah:** *dates* A collective noun; singular: **balahah**.
b. **at-tiin:** *figs* A collective noun; singular: **tiinah**.
c. **al-mishmish:** *apricots* A collective noun; singular: **mishmishah**.

Part two

aS-Suuf wa-l-quTn *Wool and cotton*

15. **maadhaa yughaTTii?** *what covers?* **maa** مَا and **maadhaa** مَاذَا both mean *what?*

16. **farwah:** *fur* Probably both words in Arabic and English are related.

17. **naSna':** *we manufacture*, from **Sana'a** صَنَعَ *to make, to manufacture*.
Note **Sinaa'ah** صِنَاعَةٌ *industry* (L8 N9b).

18. **minhaa:** *from it (f.)*, referring to **farwah:** *fur*, which is feminine.
Suuf: *wool*; **Suufiy:** *woollen*.

19. **al-malaabisa_S-Suufiyyah:** *woollen garments*. See also **al-malaabisa_l-quTniyyah:** *cotton garments*.

20. **ash-shitaa':** *winter* The other three seasons of the year are **ar-rabiic** الرَّبِيع *spring*, **aS-Sayf** الصَّيْف *summer* and **al-khariif** الْخَرِيف *autumn*.

21. **aS-Sayf:** *the summer* **Sayfi** and **Sayfiyyah** are the masculine and feminine adjectives.

22. **na'khuDhu_l-quTn:** *we take the cotton* **akhadha:** *to take*, **laa na'khuDh:** *we do not take*. For the use of the Arabic negative **laa** لَا see L5 N15. **laa** لَا can only be used with the Imperfect. To negate the Perfect (or past)

tense we make use of **maa** مَا *not* Thus:

laa ya'khuDh لَا يَأْخُذُ *He does not take.*

maa akhadha مَا أَخَذَ *He did not take.*

Do not confuse this form of **maa** with **maa?** *what?* (L2 N28a).

23. **na'khuDhuhu:** *we take it*, i.e. *the cotton* As we have learnt, in Arabic, the attached pronouns, such as *me, him, it, us* are joined to verbs:

na'k <u>h</u> udh	نَأْخُذُ	we take, but
na'k <u>h</u> ud <u>h</u> uhu	نَأْخُذُهُ	we take him or it (m.)
ak <u>h</u> ad <u>h</u> naa	أَخَذْنَا	we took, but
ak <u>h</u> ad <u>h</u> naahaa	أَخَذْنَاهَا	we took her or it (f.)

See L5 N24.

al-baqarah wa-d-dajaajah *The cow and the hen*

24. **huwa**: *he, he (is)* Often in verbless sentences, **huwa** هُوَ : *he, it (is)* or **hiya** هِيَ : *she, it (is)* is used for clarity. Here **haadha_l-hyawaan** **huwa_l-baqarah** is clearer than **haadha_l-hayawaan** **al-baqarah**, though grammatically both sentences are correct.
25. **ashyaa' kathiirah**: *many things* Singular: **shay'** *thing*. For the use of the feminine adjective in the singular with a broken plural, see L3 N2b.
26. **al-lahm wa-l-laban wa-l-jild**: *meat, milk and leather (the meat and the milk and the leather)* Note that **wa**: *and* is repeated before each noun.
27. **na'kulh**: *we eat it (m.)*, referring to **lahm**: *meat (m.)*. Note again the form **na'kul**: *we eat* and **na'kulh**: *we eat it (N23)*.
28. **nashrabuh**: *we drink it*.
29. **hal naSna' minhu shay'an?** *Do we make anything from it? (Do we make from it a thing?)*
30. **al-jubnah wa-z-zubdah**: *cheese and butter (the cheese and the butter)*
31. **al-maSnuu'aati_l-jildiyyah**: *the leather goods* **maSnuu'aat**: *manufactured products*, from the verb **Sana'a** صَنَعَ *to make, to manufacture* (L8 N9b).
32. **al-'ahdhiyah wa-l-haqaa'ib**: *the shoes and the suitcases* **ahdhiyyah** is the plural of **hidhaa'** حِذَاء *shoe* and **haqaa'ib** is the plural of **haqiibah** حَقِيبَة *suitcase or leather bag*.

The main structures from Lesson nine

1. The sound masculine plural: in the nominative

al-muwaZZaf <u>u</u> un	k <u>h</u> araj <u>u</u> .
al-mudarris <u>u</u> un	dhak <u>h</u> al <u>u</u> .
al-falla <u>h</u> uun	ya'c <u>h</u> al <u>u</u> .

2. in the accusative

kallamtu_	l-muwaZZaf <u>i</u> in.
shaahadtu_	l-mudarris <u>i</u> in.
qaabaltu_	l-mufattish <u>i</u> in.

3. The sound masculine plural with adjectives

al-muwaZZaf <u>u</u> un	muhimm <u>u</u> un.
al-mudarris <u>u</u> un	mashghuul <u>u</u> un.
al-falla <u>h</u> uun	miSriyy <u>u</u> un
al-mufattish <u>u</u> un	'arab. ajaanib.

4. Verb + noun + verb (Imperfect)

ra'a	nabiilah faaTimah	ta'kul tashtag <u>h</u> il	fi_l-maT'am. fi_l- <u>h</u> adiiqah.
shaahadtu	samiir	yashrabu_	l-qahwah.
	amiir	yashtarii	halwa.

5. The negative of the Perfect

maa	k <u>h</u> araja	samii	mina_l-bayt	ams.
	dhahaba	Sadiiqii	ma'ii.	
	dhahabuu	ila_s-suuqi_	l-baari <u>h</u> ah.	
	shaahadnaa	t-timthaala_		

laa	uhibbu_	s-samak.	kull yawm.
	uriid	qahwah.	
	nazuuru_	l-mathaf	
	nashtarii	malaabis	

New words in this lesson

Part one

al-^oaashir (m.)

-ah (f.)

Tabiib (m.)

aTibbaa' (p.)

-ah (f.) -aat (p.)

Saydaliy (m.)

Sayaadilah (f.)

duktoor (m.)

dakaatirah (p.)

mustashfa (m.)

-yaat (p.)

Zuhr

ba^oda_Z-Zuhri^oyaadah (f.) -aat (p.)

astaqbilu

istaqbala

mariiD (m.)

marDa (p.)

u^oaaliya^oalaja

maraD (m.)

tenth

doctor

chemist

doctor

hospital

noon

afternoon

clinic

I receive

to receive

patient

I treat

to treat

disease

الْعَاشِير

ت

طَبِيب

أَطِبَاء

ت

صَيْدَلِيّ

صِيَادِلَة

دُكْتُور

دَكَاتِرَة

مُسْتَشْفَى

يَات

ظَهْر

بَعْدَ الظُّهْرِ

عِيَادَة

أَسْتَقْبِلُ

إِسْتَقْبَلْ

مَرِيض

مَرَضِي

أَعَالِجُ

عَالِجٌ

مَرَضٌ

amraaD (p.)	أَمْرَاض	
ma'idah (f.)	مَعِدَّة	stomach
mi'ad (p.)	مِعَد	
qalb (m.)	قَلْب	heart
quluub (p.)	قُلُوب	
akshif 'ala	أَكْشِفْ عَلَى	I examine
kashafa 'ala (r.)	كَشَفَ عَلَى	to examine
astafhim	أَسْتَفْهِم	I enquire
istafhama	اسْتَفْهِمَ	to enquire
alam (m.)	أَلَم	pain
aalaam (p.)	أَلَام	
aSif	أَصِيف	I prescribe
waSafa (r.)	وَصَفَ	to prescribe
dawaa' (m.)	دَوَاء	medicine
adwiyah (p.)	أَدْوِيَّة	
mumarriDah (f.) -aat (p.)	مُمَرِّضَةٌ -- ات	nurse
tusaa'id	تُسَاعِدُ	she helps
saa'ada	سَاعَدَ	to help
ahyaanan	أَحْيَانًا	sometimes
marshghuul (m.) -uun (p.)	مَشْغُولٌ -- ون	busy
-ah (f.) -aat (p.)	ة -- ات	
daa'iman	دَائِمًا	always
jaras (m.)	جَرَس	bell
ajraas (p.)	أَجْرَاس	
yaduqq	يَدُقُّ	he (it) rings
daqqa (r.)	دَقَّ	to ring
Tuula	طَوَّلَ	throughout
nahaar (m.)	نَهَار	morning
layl (m.)	لَيْل	night

layaalii (p.)	لَيَالِي	
Part two		
aloo	أَلُو	hello
ash'ur	أَشْعُرُ	I feel
sha'ara (r.)	شَعَرَ	to feel
yatruku	يَتْرُكُ	he leaves
taraka (r.)	تَرَكَ	to leave
Saydaliyyah -aat (p.)	صَيْدَلِيَّةٌ -- ات	pharmacy, chemist's
jaahiz (m.) -uun (p.)	جَاهِزٌ -- ون	ready-made, patent
-ah (f.) -aat (p.)	ة -- ات	
tarkiib	تَرْكِيب	dispensing
dawaa' tarkiib	دَوَاءٌ تَرْكِيب	dispensed medicine
thaman (m.)	ثَمَن	cost
athmaan (p.)	أَثْمَان	
'asharah (f.)	عَشْرَةٌ	ten
'ashr (m.)	عَشْر	
shifaa'	شِفَاء	cure, recovery
haalan	حَالًا	immediately, at once
Part three		
shadiid (m.) -uun (p.)	شَدِيدٌ -- ون	severe, strong
-ah (f.) -aat (p.)	ة -- ات	
idhan	إِذْنٌ	then
bayTariy	بَيْطَرِي	veterinary
Tabiib bayTariy	طَبِيبٌ بَيْطَرِي	vet, veterinary surgeon
haraarah	حَرَارَةٌ	temperature

Notes

Part one

1. **aT-Tabiib** The broken plural is **aTibbaa'**.
Tabiibu_l-'asnaan: dentist (doctor of teeth).
2. **ad-ductoor:** Dr., M.D., doctor This is used as a title, equivalent to the English *doctor*. Also used for a Ph.D. holder.
3. **anaa a'mal fii mustashfa:** I work in a hospital. **mustashfa:** hospital, is derived from the Arabic verb **shafa** شَفَى to cure.
4. **fi_S-Sabaah:** in the morning Note other related expressions:

fi_l-masaa'	فِي الْمَسَاءِ	in the evening
ba'da_Z-Zuhr	بَعْدَ الظُّهْرِ	afternoon
qabla_Z-Zuhr	قَبْلَ الظُّهْرِ	before noon
niSfu_l-layl	نِصْفُ اللَّيْلِ	midnight
5. **'iyaadatii:** my clinic **'iyaadah** عِيَادَة clinic, from the verb **'aada** عَادَ : to visit the sick, usually this verb means to come back.
6. **kulla yawm:** every day, but **kulla_l-yawm:** the entire day. For the use of **kull** see L3 N3.
7. **astaqbilu_l-marDa:** I receive the sick
astaqbil: I receive, I meet Verb Pattern X, from the Arabic root **qabila** قَبِلَ : to receive. **marDa** is the plural of **mariiD** مَرِيض sick person, patient.
8. **wa-'u'aaliyu_l-'amraaDa_l-mukhtalifah:** and I treat the various diseases.
 - a. **u'aaliy:** I treat, from **'aalaja** عَالَجَ to treat (a patient or disease).
 - b. **al-'amraaD:** complaints (the diseases), plural of **maraD** مَرَض sickness, disease.
9. **fi_r-ra's:** in the head
10. **anaa akshif 'ala:** I examine (medically) **kashafa** كَشَفَ : to examine, also to uncover, is the root.
11. **wa-'astafhim minhu 'an alamih:** and I enquire from him about his illness
 - a. **astafhim:** I enquire, I ask, verb pattern X from the verb **fahima** فَهَمَ : to

understand. Pattern X has a reflexive meaning: **astafhim:** I understand (for myself), I enquire, I ask about.

- b. **alamih:** his pain **alam** أَلَم pain, ache

12. **wa-'aSif lahu_d-dawaa':** (and I prescribe for him medicine) **aSif** is the Imperfect of **waSafa** وَصَفَ to describe, to prescribe. For the conjugation of verbs beginning with **wa** وَ, such as **wajada** وَجَدَ to find and **waSafa:** to describe, see App. 6G.
13. **zawjatii mumarriDah:** my wife is a nurse. **mumarriDah:** nurse. The verb is **mariDa** مَرَضَ to become ill. Pattern II of this root, **marraDa** مَرَّضَ, means both to make ill and also to nurse.
14. **hiya tusaa'idunii:** she assists me. The verb **saa'ada** سَاعَدَ means to assist. This verb is Verb Pattern III. Pattern III expresses mutual action.
15. **buyuutihim:** their houses **buyuut** بُيُوت houses is the plural of **bayt** بَيْت a house.
16. **aT-Tabiib mashghuul daa'iman:** the doctor is occupied always (always occupied).
mashghuul: occupied, busy This is a participle. Participles are derived from verbs in the following manner:

from qafala قَفَلَ	to shut	we have	maqfuul مَقْفُول	closed
fataha فَتَحَ	to open		maftuuh مَفْتُوح	opened
kataba كَتَبَ	to write		maktuub مَكْتُوب	written
17. **yaduqq:** it rings, referring to **jaras:** bell. **yaduqq** is from **daqqa** دَقَّ to knock, to ring.
18. **Tuula_n-nahaar:** throughout the day **Tuul:** during, throughout, referring to time. See also in the next line **Tuula_l-layl:** throughout the night.

Part two

yaa ductoor! Doctor!

19. **aloo:** hello! This is the usual way of starting a telephone conversation.
20. **ash'ur bi-'alam:** I feel pain **sha'ara** شَعَرَ to feel.
21. **laa a'rif:** I don't know. **laa** لَا is used before a verb in the Imperfect:

yaktub	يَكْتُبُ	he writes
laa yaktub	لَا يَكْتُبُ	he isn't writing,

With the Perfect (past), we use **maa** مَا .

Examples:

kataba كَتَبَ he wrote

maa kataba مَا كَتَبَ he did not write

22. **mata: when?** Here are examples with the Imperfect and Perfect tenses:

mata yaktubu_d-dars? When will he write the lesson?

mata kataba_d-dars? When did he write the lesson?

23. **lii Sadiiq uhibbuh:** (I have a friend I love him) **uhibbuh** أُحِبُّهُ consists of **uhibbu** + **h** ه + **أَحِبُّ**: I love + him.

24. **'indamaa yatrunkunii:** whenever he leaves me.

'indamaa is made up of two words **'inda** عِنْدَ at, on and **maa** مَا .

'indamaa also means as soon as, when, e.g. **fataha_l-baab** 'indamaa **daqqa_l-jaras:** He opened the door when the bell rang.

yatrunkunii consists of **yatruku** + **nii** نِي + **يَتْرُكُ**. Remember that the attached pronoun **nii** means me.

fi_S-Saydaliyyah At the chemist's

25. **Saydaliyyah:** chemist's **Saydaliy:** chemist, pharmacist

26. **dawaa' jaahiz:** (patent, ready-made) medicine, but **dawaa' tarkiib:** made-up (dispensed) medicine; **tarkiib:** assembling from **rakkaba** رَكَّبَ to put together, to assemble.

27. **wa-kayfa aakhudhuh?** and how do I take it? **akhadha** أَخَذَ to take, **aakhudh** أَخُذُ I take.

28. **ash-shifaa':** recovery. This noun is derived from the verb **shafa:** to cure.

29. **kullah:** all of it (m.) referring to **dawaa':** medicine.

The important structures from Lesson ten

1. **mata: when?**

mata	tahDur	nabiilah?
	tadhab	ila_l-qaahirah?
	shaahaduu_	l-haram?
	jaa'a	Sadiiquhu?

2. Replies

tahDur	nabiilah	ba'da_Z-Zuhr.
adhab	ila_l-hadiiqah	fi_S-Sabaah.
shaahaduu_	l-haram	ams.
jaa'a	Sadiiquhu	masaa'a ams.

Lesson eleven

The shops

New words in this lesson

Part one

al-ḥaadii 'ashar (m.)	الْحَادِي عَشَرَ	eleventh
maḥall (m.) -aat (p.)	مَحَلّ -- ات	shop
tijaariyyah (f.)	تِجَارِيَّة	commercial
al-baariḥah	الْبَارِحَةَ	yesterday
nisaa'iyyah (f.)	نِسَائِيَّة	female, ladies'
yabii'	يَبِيع	he sells
baa'a (r.)	بَاعَ	to sell
fasaatiin	فَسَاتِين	dresses
fustaan (m.s.)	فُسْتَان	shirts
qumSaan	قُمَصَان	handkerchiefs
qamiiS (m.s.)	قَمِيص	handkerchiefs
manaadiil	مَنَادِيل	handkerchiefs
mandiil (m.s.)	مَنْدِيل	handkerchiefs
buluuzaat	بُلُوزَات	blouses
buluuzah (f.s.)	بُلُوزَة	blouses
baa'i'ah (f.) -aat (p.)	بَائِعَة -- ات	saleswoman
Sinf (m.)	صِنْف	kind
aSnaaf (p.)	أَصْنَاف	kind
ikhtaarat	إِخْتَارَتْ	she chose
ikhtaara	إِخْتَارَ	to choose
qiyaas	قِيَاس	measurement, measuring
ghurfatu_l-qiyaas	غُرْفَةُ الْقِيَاس	fitting-room

aSghar	أَصْغَر	smaller
maqaas (m.) -aat (p.)	مَقَاس -- ات	size
Talabat	طَلَبَتْ	she asked for
Talaba (r.)	طَلَبَ	to ask

Part two

aakhir	أَخِر	latest
Tiraaz (m.)	طِرَاز	fashion, style
yunaasibu	يُنَاسِب	it suits
naasaba	نَاسَبَ	to suit
a'Tiinii	أَعْطِينِي	give me
a'Ta	أَعْطَى	to give
ithnaan (m.)	إِثْنَان	two
ithnaa 'ashar (m.)	إِثْنَا عَشَرَ	twelve
majmuu'aat	مَجْمُوعَات	collections
majmuu'ah (f.s.)	مَجْمُوعَة	collections
waSalat	وَصَلَتْ	it arrived
waSala	وَصَلَ	to arrive
tatakawwan	تَتَكَوَّن	it is made up of, it contains
takawwana	تَكَوَّنَ	to be made up of
ribaaT (m.)	رِبَاط	tie, band
arbiTah (p.)	أَرْبِطَة	tie, band
'unuq (m.)	عُنُق	neck
a'naaq (p.)	أَعْنَاق	neck
ribaaT 'unuq	رِبَاط عُنُق	necktie
unZur	أَنْظُرْ	look
naZara (r.)	نَظَرَ	to look
azraq (m.)	أَزْرَقَ	blue
zurq (p.)	زُرُق	blue

faatih (m.) -ah (f.)	فاتح -- ة	light
badii' (m.) -ah (f.)	بديع -- ة	splendid
sab'ah (f.)	سبعة	seven

Part three

'amm (m.)	عم	uncle
a'maam (p.)	أعمام	
ibn 'amm	ابن عم	cousin
ghaamiqah (f.)	غامقة	dark
ghaamiq (m.)	غامق	
dhaaka	ذاك	that

Notes

Part one

1. **al-baarihah:** yesterday Also **ams** أمس yesterday.
anaa wa-s-sayyidah fawziyyah: I and Mrs. Fawziya In English we would say Mrs. Fawziya and I.
2. **maḥall:** place, location also firm, shop, store. The plural is **maḥallaat**.
al-malaabisi_n-nisaa'iiyyah: ladies' garments **malaabis** is the broken plural of **malbas** ملبس clothing, garment, **nissaa'iiyyah** is the feminine adjective of **nisaa'iiyy** نسائي female, feminine. It is derived from **nisaa'** نساء women. For the use of adjectives with broken plurals see L1 N23 .
3. **li-shiraa':** for the purchase of **shiraa'** is a verbal noun derived from **ishtara** اشترى to buy (Verb Pattern VIII). For the use of **li-shiraa'** see L6 N1.
ba'Di_l-malaabis: some of the garments For the use of **ba'D** see L5 N22.
4. **yabii'u_l-fasaatiin:** it (i.e. the store) sells dresses. **fasaatiin** is the plural of **fustaan** فستان dress. It is also pronounced as **fusTaan** فُسْطَان .

- a. **wa-l-qumSaana:** and shirts, plural of **qamiiS** قميص shirt.
- b. **wa-l-manaadiil:** and handkerchiefs, plural of **mandiil** منديل handkerchief.
- c. **wa-l-buluuzaat:** and blouses, plural of **buluuzah** بلوزة .
5. **al-baa'i'ah:** the saleswoman, from **baa'a** باع to sell.
6. **wa-'ahDarat lanaa:** and she brought to us Note the difference between **haDara** حضر to be present, and **ahDara** (to make someone or something present), i.e. to bring, to fetch.
7. **kulli Sinf wa-kalli lawn:** every kind and every colour
8. **ikhtaarat:** she chose, from **ikhtaara** اختار to choose. Verb Pattern VIII.
fustaanan For the use of **fustaanan:** a dress for **fustaan** see App. 2C.
9. **ghurfati_l-qiyaas:** fitting-room (the room of measurement) **qiyaas:** measurement, from **qaasa** قاس to measure.
10. **wa-labisathu:** and she wore it, referring to the dress in the previous line. Remember, pronoun suffixes, (attached pronouns) can be added to verbs in Arabic:

labistu	لبست	I wore
labistuhu	لبسته	I wore it (m.)
labistuhaa	لبستها	I wore it (f.)

- a. **wa-laakinnahu kaana:** but it was **laakinna** لكن but, however, is a conjunction similar to **laakin** (L5 N16a). It is usually joined to the attached pronouns. Example: **haadhaa_l-bayt jamiil, laakinnahu Saghiir:** This house is beautiful but it is small.
- b. **aSghar min:** smaller than **Saghiir** صغير small. Note the form of the comparative of the adjective **Saghiir**. The form **aSghar** is in the masculine singular. It can be used with the masculine singular, the feminine singular and the plural:
huwa aSghar minni: He is younger than me.
hiya aSghar minni: She is younger than me.
hum aSghar minni: They are younger than me.
Here are some adjectives in the positive and comparative:

kabiir	كبير	big	akbar min	أكبر من	bigger than
qariib	قريب	near	aqrab min	أقرب من	nearer than
ba'iid	بعيد	far	ab'ad min	أبعد من	further than

Notice that the preposition **min** مِنْ is used with the adjectives in the comparative. The superlative of adjectives has the same form as the comparative, but it is followed by a noun in the singular or the plural:

huwa aSgharu_T-Tullaab: He is the youngest student (of the students).

hiya aSgharu Taalibah: She is the youngest student.

See App. 4.

- c. **maqaasihaa:** her size **maqaas:** measurement, dimension. It is of the same root as **qiyaas** قِيَاس in N9 above.

11. **faTalabat mina_l-baa'iah:** and she asked the saleswoman **Talba min** طَلَبَ مِنْ to ask, to request.

maqaasan akbar: bigger size For **akbar:** bigger see N10b above.

Part two

fustaan jadiid A new dress

12. **uriid an ashtarii:** I want to buy (I want that I buy) Note this Arabic construction. Arabic does not use infinitives as we do in English. Instead, it can make use of **an** أَنْ followed by a verb in the Imperfect: **uriid an adhhab ila_l-jaami'ah:** I want to go to the university (I want that I go to the university). Note also **uriid an tadhhab ila_l-jaami'ah:** I want you to go to the university (I want that you go to the university). See L5 N23.
13. **'indanaa fasaatiin:** we have dresses (with us dresses) For this usage of **'inda** عِنْدَ see L2 N8a.
14. **Tiraaz:** style, fashion Note **min Tiraaz qadiim:** مِنْ طِرَاز قَدِيمٍ old-fashioned.
15. **maqaasuhu mutawassiT:** its size is medium **mutawassiT** مُتَوَسِّط also means middle. We have already had **al-bahru_l-'abyaDu l-mutawassit** : **الْبَحْرُ الْأَبْيَضُ** : the Mediterranean Sea (the Middle White Sea).
16. **aSghar min maqaasii:** smaller than my size For the use of the comparative (e.g. better, smaller, etc.) see N10b above.
17. **maqaas akbar:** bigger size **kabiir** كَبِير : big, **akbar** أَكْبَر : bigger.
18. **innahu yunaasibuki:** (certainly) it fits you. **innahu** is made up of **inna** + **hu** هُ : **إِنَّ** : certainly it is. **Inna** اِن introduces sentences, especially equational sentences, and can be joined to the attached pronouns:

innahu إِنَّهُ he is (certainly)

innahaa إِنَّهَا she is

innanaa إِنَّا we are

innakum إِنَّكُمْ you are

innahum إِنَّهُمْ they are

inna can either be followed by a pronoun or a noun. It is usually omitted in translation.

19. **kami_th-thaman kulluh?** How much is it for everything? (How much is the price all of it?)

We can either say **ath-thaman kulluhu** or **kullu_th-thaman**

كُلُّ الثَّمَنِ meaning all the price. For the use of **kull** كُل see L3 N3.

qamiiS wa-ribaaT 'unuq wa-mandiil A shirt, a necktie and a handkerchief.

20. **majmuu'aat:** collections The singular is **majmuu'ah** مَجْمُوعَة collection, set, group, from **jama'a** جَمَعَ to collect.

21. **tatakawwanu_l-majmuu'ah:** the set contains, from **takawwana** تَكَوَّنَ to be made up of, to consist of, Verb Pattern V. The root is **kaana** كَانَ to be.

ribaaT 'unuq: a necktie (tie of neck) Also **ribaaT raqabah** رِبَاط رَقَبَة (tie of the neck).

22. **lawn azraq faatih:** light blue colour **lawn azraq ghaamiq** لَوْن أَزْرَق غَامِق dark blue colour. Similarly:
akhDar faatih: light green
akhDar ghaamiq: dark green

23. **aakhudhuh:** I take it The root is **akhadha** أَخَذَ to take.

Lesson twelve

The doctor

New words in this lesson

Part one

lam	لَمْ	not
darajah (f.)	دَرَجَة	degree
aspiriin	أَسْپِيرِين	aspirin
firaash (m.)	فِرَاش	bed
akhbartu	أَخْبَرْتُ	I told
akhbara	أَخْبَرَ	to tell
haal (f.)	حَالَة	condition
ata	أَتَى	he came
ata (r.)	أَتَى	to come
fi_l-haal	فِي الْحَال	immediately
fahSa (r.)	فَحَصَ	he examined
fahsa (r.)	فَحَصَ	to examine
inkhafaDat	إِنْخَفَضَتْ	it went down
inkhafaDa	إِنْخَفَضَ	to go down
tahassanat	تَحَسَّنَتْ	it improved
tahassana	تَحَسَّنَ	to improve

Part two

Sadr (m.)	صَدْر	chest
Sduur (p.)	صُدُور	
rijl (f.)	رِجْل	leg
arjul (m.)	أَرْجُل	

Da'ii	ضَعِيَ	put
waDa'a (r.)	وَضَعَ	to put
termomitr -aat (p.)	تِرْمُومِتر -- ات	thermometer
fam (m.)	فَم	mouth
afwaah (p.)	أَفْوَاه	
daqiiqah (f.)	دَقِيقَة	minute
daqaa'iq (p.)	دَقَائِق	
qaliilan	قَلِيلًا	a little
shams (f.)	شَمْس	sun
Tawiilah (f.) -aat (p.)	طَوِيلَة -- ات	long
Tawiil (m.)	طَوِيل	
Tiwaal (p.)	طَوَالَ	
halq (m.)	حَلَق	throat
quulii	قَوْلِي	say
qaala (r.)	قَالَ	to say
aah	أَه	ah
iltihaab (m.)	إِلْتِهَاب	inflammation
basiit (m.)	بَسِيط	slight
busaTaa' (p.)	بُسْطَاء	
-h (f.) -aat (p.)	ه -- ات	
huqnah (f.)	حُقْنَة	injection
sawaa'il	سَوَائِل	liquids
saa'il (m.s.)	سَائِل	
in	إِنْ	if
shaa'a	شَاءَ	he wills
shaa'a (r.)	شَاءَ	to will
iDhak	إِضْحَكْ	laugh!
Dahika (r.)	ضَحِكَ	to laugh
ta'baan (m.) -uun (p.)	تَعَبَان -- ون	tired

waqt (m.)	وَقْتُ	time
awqaat (p.)	أَوْقَات	
Sudaa' (m.)	صُدَاع	headache
urqud	ارْقُدْ	lie down
raqada (r.)	رَقَدَ	to lie down
saliim -uun (p.)	سَلِيمٌ -- وَن	well
ta'ab (m.)	تَعَبَ	fatigue
rubbamaa	رُبَّمَا	maybe, perhaps
'ishriin	عِشْرِينَ	twenty
laazim (m.)	لَازِمٌ	required, necessary
yajib	يَجِبُ	must
tastariih	تَسْتَرِيحُ	you rest
istaraaha	اِسْتَرَاَحَ	to rest
tapaam	تَنَامُ	you sleep
naama (r.)	نَامَ	to sleep
mubakkiran	مُبَكِّرًا	early
imtihaan (m.)	إِمْتِحَانٌ	examination

Part three

raghiifayn	رَغِيْفَيْنِ	two loaves
raghiif (m.s.)	رَغِيْفٌ	
arghifah (p.)	أَرْغِفَةٌ	
khubz (m.)	خُبْزٌ	bread
su'aal (m.)	سُؤَالٌ	question
as'ilah (p.)	أَسْئَلَةٌ	

Notes

Part one

1. kaanat mariiDah: She was ill. mariiDah: sick, ill, (f.) The verb is mariDa: to become ill. In L10 N13 we used mumariDDah: nurse (f.).

2. lam ta'kul wa-lam tashrab: She didn't eat and she didn't drink.

Here we are introduced to another negative: lam لَمْ, used with verbs in the Imperfect to negate the past. Examples: ta'kul: she eats, but lam ta'kul: she did not eat; similarly, tashrab: she drinks, lam tashrab ta'kul: she did not drink. Remember that laa لَا is used with the Imperfect to negate the Imperfect. When we want to negate the Perfect we can use either maa مَا with the Perfect, or lam with the Imperfect. Examples:

laa tadhhah Nibiilah ila_l-masrah: Nabeela doesn't go to the theatre.

lam tadhhah Nibiilah ila_l-masrah: Nabeela didn't go to the theatre.

maa dhahabat Nibiilah ila_l-masrah: Nabeela didn't go to the theatre.

3. kaanat darajat haraaratihaa 'aaliyah: She had high temperature (The degree of her temperature was high).

a. darajah: step, degree, grade or rank

b. hararah: heat, temperature; haarr حَارٌّ (m.) hot, haarrah حَارَّةٌ (f.) hot.

4. akhadhat aspiriin: she took aspirin. aspiriin أُسْبِرِين is spelled with a h in Arabic since the letter p does not exist in the Arabic alphabet.

5. ila firaashihaa: to her bed, from farasha فَرَشَ to spread.

6. kallamtu: I spoke with kallama كَلَّمْتُ to speak to, to speak with. Also takallama تَكَلَّمَ to speak to or with. Note also kalaam كَلَامٌ speech, talking and kalimah كَلِمَةٌ word.

7. wa-Talabtu minhaa: and I asked her for Talaba طَلَبَ also means to demand, to seek. Hence Taalib طَالِبٌ: seeker, applicant, and also student.

8. wa-'akhabartu: and I informed akhabara أَخْبَرَ to inform, to notify, Verb Pattern IV. Hence khabar خَبَرَ, pl. akhbaar أَخْبَارٌ news.

a. wa-'akhabartu....'an: and I informed.....about.

b. haalat: condition Note kayfa haaluk كَيْفَ حَالُكَ How is your condition? i.e. How are you?

9. fa'ata fi_l-haal: and he came immediately fi_l-haal or haalan حَالًا immediately, at once. For the conjugation of the verb ata أَتَى to come see the conjugation of the irregular verb rama, App. 6G.

10. wa-waSafa lahaa_d-dawaa': and he prescribed medicine for her waSafa usually means to describe, but here it means to prescribe.

11. **wa'ahDarnaa lahaa:** and we fetched for her (and we brought her) **haDara** **حَضَرَ** to be present but **ahDara** **أَحْضَرَ** (Pattern IV) to fetch, to bring.
12. **inkhafaDat haraaratuhaa:** her temperature has gone down **inkhafaDa** **انْخَفَضَ** is Verb Pattern VII which expresses the passive. **khafaDa** **خَفَضَ** to drop, to lower; **inkhafaDa:** to be dropped, to be lowered.
13. **wa-tahassanat haalatuhaa:** and her condition improved. **hasuna** **حَسُنَ** to be beautiful, but **tahassana**, Verb Pattern V, means: to become more beautiful or better, hence improve. The name **hasan** **حَسَن** is from this root.
14. **al-hamdu li_l-laah:** Thank God! (The praise is to Allah.) **al-hamdu** is derived from the verb **hamida** **حَمَدَ** to praise.

Part two

ash'ur bi-'alam I feel pain

15. **ash'ur bi-'alam:** I feel pain Note that the verb is used with the preposition **bi** **بِ**. **sha'ara bi-** **شَعَرَ بِ** to feel.
16. **maadhhaa yu'limuki?** What's the matter with you? (What pains you?) **maadhhaa** **مَاذَا** : what is a question word like **maa** **مَا** what? **yu'lim** **يُؤْلِمُ** is derived from **aalama** **آلَمَ** : to hurt. **yu'limuni Sadrii:** I have pain in my chest (My chest hurts me); **aalamanii Sadrii:** I had a pain in my chest.
17. **fii jismii kullih:** in all my body (in my body, all of it) The word **kull** **كُلَّ** all may be used with the attached pronouns; see App. 5B.
18. **Da'ii haadhhaa_t-termomitr:** put this thermometer **Da'ii:** place, put, Imperative feminine singular from **waDa'a** **وَضَعَ** to put, place. Arabic verbs whose roots begin with **wa** such as **waDa'a:** to put, **waSala** **وَصَلَ** to arrive, **wajada** **وَجَدَ** to find, **waSafa** **وَصَفَ** to describe, to prescribe omit this initial **wa** **وَ** in the Imperfect and in the Imperative. The Imperative of the verb **waDa'a** is:
- | | | |
|-------|--------|------------|
| Da' | ضَعْ | put (m.s.) |
| Da'uu | ضَعُوا | put (m.p.) |
| Da'ii | ضِيعِي | put (f.s.) |
- For the complete conjugation of this verb, see App. 6G.

19. **li-muddat:** for, for a period of time, hence **li-muddat daqqiqah:** for one minute.
20. **muddah Tawiilah:** a long time (a long period of time).
21. **iftahii famaki:** open (f.s.) your mouth The imperative of **fataha** **فَتَحَ** to open is:

iftah	اِفْتَحْ	open (m.s.)
iftahuu	اِفْتَحُوا	open (m.p.)
iftahii	اِفْتَحِي	open (f.s.)

22. **wa-quulii 'aah':** and say 'Ah'! The imperative of **qaala** **قَالَ** : to say is:
- | | | |
|--------|---------|------------|
| qul | قُلْ | say (m.s.) |
| quuluu | قُولُوا | say (m.p.) |
| quulii | قُولِي | say (f.s.) |

When the root of the verb does not contain a long vowel (**aa** ا , **ii** ي , **uu** u) it follows the conjugation of the verb **fataha** **فَتَحَ** in the Imperative.

23. **'indaki_l-tihaab basiiT:** you have a mild inflammation. **iltihaab:** burning, inflammation The verb is **iltahaba** **الْتَهَبَ** to burn, (Pattern VIII). The root is **lahiba** **لَهَبَ** ; **lahab** **لَهَب** means flames.
24. **fi_l-halq:** in the throat In this lesson several nouns denoting parts of the body are used, such as **fam** **فَم** : mouth, **jism** **جِسْم** : body, **ra's** **رَأْس** : head, **Sadr** **صَدْر** : chest, **rijl** **رِجْل** : foot, and **halq** **حَلْق** : throat.
25. **u'Tiiki:** I will give you (I give you) This word consists of **u'Tii** **أُعْطِي** : I will give and **ki** **لِي** you. In Arabic, pronoun suffixes (the attached pronouns), are attached to the verb. See also **yu'limuki:** it hurts you (N16) above.
26. **wa-'aSif laki:** and I will prescribe for you **aSif:** I will prescribe, from **waSafa** **وَصَفَ** . See N10 above.
27. **sawaa'il:** liquids, fluids, plural of **saa'il** **سَائِل** : flowing, fluid, from **saala** **سَالَ** to flow.
28. **in shaa'a_l-laah:** If God wills! **shaa'a:** to want. This expression is often used in Arabic conversation. Another expression with this verb is **maa shaa'a_l-laah!** **مَا شَاءَ اللَّهُ!** (whatever God desires!) commonly used as a vocative expression meaning: *Bravo! Amazing! How lovely!*

29. **jismii ta'baan:** my body is weary, tired, exhausted, from **ta'iba** تَعِبَ to be tired.
30. **li-kay afhaSak:** in order that I may examine you You may use **li** لِي or **li-kay** لِيْكَ for in order to. For the use of **li** لِي with the Imperfect see L6 N5.
31. **rubbamaa:** maybe, perhaps **rubbamaa** رُبَّمَا expresses probability. **rubbamaa adhhab ma'ak:** I might come with you; **rubbamaa araahu fi_l-bayt:** I might see him at home.
32. **kam saa'ah?** How many hours? Note that in this sentence **kam** كَمْ how many is followed by an undefined noun in the singular. Other examples:
kam sayyaarah? كَمْ سَيَّارَةً How many cars?
kam yawman? كَمْ يَوْمًا How many days?
 When **kam** is followed by a defined noun (with **al**) it means *how much?* **kami th-thaman?** How much is the price? **kam** could be followed by a verb: **kam adfa' laka?** How much shall I pay you? But when we say, **kami_s-saa'ah?** this means *What's the time?* For **kam**, see also L7 N26.
33. **'ishriin saa'ah:** twenty hours (twenty hour) In Arabic, numerals from eleven onwards are followed by a singular noun.
34. **taqriiban:** approximately Note **qariib** قَرِيب near.
35. **yajib an tastariih:** You must rest.
 a. **yajib:** it is necessary Note that **yajib** is followed by **an** and a verb in the Imperfect. **yajib** does not change with the different persons but the verb in the Imperfect does. Examples:
yajib an tastariih You must rest (m.)
yajib an tastariihii You must rest (f.)
yajib an ta'kuluu You must eat (p.m.)
yajib an ya'kul He must eat (m.)
yajib an ta'kul She must eat (f.)
 b. **tastariih:** you rest From **istaraaha** اِسْتَرَاَحَ to rest, Verb Pattern X.
36. **iDhak:** laugh! Imperative of **Dahika** ضَحِكَ to laugh. **iDhakii** اِضْحَكِي laugh (f.s.)
kathiiran: often, very much, a lot. The opposite is **qaliilan** قَلِيلًا : a little, not much, not often.

New words in this lesson

Part one

a-ththaalith 'ashar (m.)	الثَّالِثَ عَشَرَ	thirteenth
Sihaafah (f.)	صِحَافَةٌ	journalism
amiin	أَمِين	Amin
khaal (m.)	خَالَ	uncle
ibn khaal (m.)	ابْنُ خَالَ	cousin
Suhufiy (m.) -uun (p.)	صُحُفِيٌّ -- وَن	journalist
yaZhar	يُظْهِرُ	it appears, it seems
Zahara (r.)	ظَهَرَ	to appear, to seem
muḥarrir (m.)	مُحَرِّر	editor
shahr (m.)	شَهْر	month
shuhuur (p.)	شُهُور	
usbuu'iyah (f.)	أُسْبُوعِيَّة	weekly
mujtama' (m.) -aat (p.)	مُجْتَمَع -- ات	society
tu'aalij	تُعَالِج	it deals with
'aalaja	عَالَجَ	to deal with
mashaakil	مَشَاكِل	problems
mushkilah (f.s.)	مُشْكِلَةٌ	
sa'iid (m.)	سَعِيد	happy
su'adaa' (p.)	سُعْدَاء	
-ah (f.) -aat (p.)	ة -- ات	

li'anna

Saahibati-l-jalaalah

Part two

qatl (m.)	قَتْل	because
raSiif (m.)	رَصِيف	her royal majesty
arSifah (p.)	أَرْضِيفَة	
asma'	أَسْمَع	because
sami'a (r.)	سَمِعَ	her royal majesty
afkaar	أَفْكَار	
fikrah (f.s.)	فِكْرَة	
arjuu	أَرْجُو	because
rajaa (r.)	رَجَا	her royal majesty
maqaal (m.) -aat (p.)	مَقَال -- ات	
anshur	أَنْشُر	
nashara (r.)	نَشَرَ	
a'idu	أَعِدُّ	
wa'ada (r.)	وَعَدَ	
hall (m.)	حَلَّ	
huluul (p.)	حُلُول	
Sahiih (m.)	صَحِيح	
'aziiz	عَزِيز	
ra'iisiyyah (f.)	رَأْسِيَّة	
ra'iisiy (m.s.)	رَأْسِيَّ	
thalaath (m.)	ثَلَاث	
faqr (m.)	فَقْر	
jahl (m.)	جَهْل	
nabda'	نَبَدَا	

bada'a (r.)

yusabbib

sabbaba

am

Part three

sa'aadah (f.)	سَعَادَة	to start
'aammah (f.)	عَامَّة	it causes
astami'	أَسْتَمِع	to cause
istama'a	إِسْتَمَعَ	or
akhbaar	أَخْبَار	
khabar (m.s.)	خَبَر	
sikkiin (m.)	سِكِّين	
sakaakiin (p.)	سَكَائِين	
aqtul	أَقْتُلْ	
qatala (r.)	قَتَلَ	
ahad (m.)	أَحَد	
tahta	تَحْتَ	
tuhimm	تُهَمِّم	

Notes

Part one

1. uriid an uḥaddithakum: I want to speak to you (I want that I speak to you). Remember that Arabic expresses the English infinitive (to tell, to speak, etc.) by using **an** أَنْ followed by a verb in the Imperfect: **yuriid an yadḥhab**: he wants to go (L11 N12 and L5 N23).
'an nafsii: about myself **nafs** can have several meanings: soul, self, and same. Here, **nafsii** means myself. Note the use of **'an** عَنْ on, about,

concerning. The preposition **bi** بِ is also used with the word **nafs** to mean:

bi-nafsii	بِنَفْسِي	myself
bi-nafsih	بِنَفْسِهِ	himself
bi-nafsihaa	بِنَفْسِهَا	herself

Thus: **ishtaraytu_l-kitaab bi-nafsii**: I bought the book (by) myself; **shaahadtuhu bi-nafsii**: I saw him myself.

- ibn **khaal**: cousin (the son of the uncle) **khaal** is uncle on the maternal side; **khaalah**: aunt.
- Suhufiy**: journalist **Sihaafah** صحافة press, journalism.
- jaraa'id wa-majallaat**: newspapers and periodicals (magazines) **jariidah**: newspapers, **majallah**: journal, periodical, magazine.
- kull yawm**: every day, daily **kullu_l-yawm** كُلُّ الْيَوْمِ all the day, the entire day.
- al-mujtama'u_l-'arabiyyu_l-jadiid**: the Modern Arab Society **mujtama'** is derived from the root **jama'a** جَمَعَ to gather, to unite. From this root we also get **jaami'** جامع mosque, **jaami'ah** جامعة university.
- laa fii miSr faqaT, laakin**: not only in Egypt, but
- li-'annanii a'mal**: because I work **li-'annani** because I is made up of **li** لِي + **anna** أَنَّ + **nii** (nii نِي is an attached pronoun). **anna** joined to **li** is used with the attached pronouns to mean:

li-'annanii	لِأَنَّنِي	because I
li-'annaka	لِأَنَّكَ	because you (m.)
li-'annahaa	لِأَنَّهَا	because she (f.)
li-'annakum	لِأَنَّكُمْ	because you (m.p.)
li-'annahunna	لِأَنَّهِنَّ	because they (f.p.)

Example: **li-maadhaa tuhibbu haadhaa_l-bayt**: Why do you like this house? **li-annahu kabiir**: Because it's big.

- Saahibati_l-jalaalah**: her majesty This is a title usually used for royalty. **jalaalah** جَلَالَة loftiness, majesty. In this speech, the speaker is carried away by his enthusiasm for his profession, the press.

qatlu_l-waqt Killing time

- lam yu'jibnii**: It didn't please me. **lam** لَمْ not is a word used with the Imperfect tense to negate the past, similar to the use of **maa** مَا which is used with the Perfect to negate the past (L12 N12). It makes no difference whether you use **maa** مَا with the Perfect or **lam** لَمْ with the Imperfect. Thus **lam yakhruj mina_l-bayt**: He did not go out of the house. **maa kharaja mina_l-bayt**: He did not go out of the house. For the use of the negatives, see App. 9B.
- al-qahwah**: a café **qahwah** also means coffee.
- kathiir mina_n-naas**: many people (many of the people) **qaliil mina_n-naas**: few people.
- laa yaf'aluun ayy shay'**: they do nothing (they do not do anything) **ayy shay'** preceded by a negative statement **laa...** means nothing; but preceded by a question it means anything: **hal turiid ayy shay'?** Do you want anything?
illaa qatla_l-waqt: except killing time **illaa**: except, but.
- haadhihi_l-'afkaar**: these thoughts, ideas Note the feminine singular use of **haadhihi** هَذِهِ with an inanimate broken plural noun.
- wa-li-haadhaa...arjuuki**: and therefore...I ask you **li-haadhaa**: therefore is made up of **li** لِي and **haadhaa** هَذَا. In L12 N30 we had the word **li-kay** لِكَي (li + kay) meaning in order to, while in this lesson (N8) we have learnt that the word **li-'anna** لِأَنَّ is made up of (li + anna) meaning because.
- li-'anshurah**: so that I might (to) publish it **li** prefixed to the verb in the Imperfect is used in Arabic to express a similar structure to that of the infinitive in English. **dhahabnaa li-nushaahid**: We went to see (L6 N5).

al-hallu_S-Sahih The real solution

- al-mashaakilu_r-ra'iisiyyah**: the main problems **ra'iisiy**: main is the masculine adjective. Remember **ra's**: head.
- wa-kayfa nu'aalij?** How do we treat? **kayfa** كَيْفَ is a question word meaning how. Thus: **kayfa tadhhab ila_l-maktab?** How do you go to the office? **kayfa haaluka?** How are you? (How is your condition?)
- li-'annahu yusabbib**: because it causes **yusabbib**: causes from **sabbaba** سَبَّبَ to cause. The nouns is **sabab** سَبَب.
- am nabda'**: or start **am** means or. Another word for or in Arabic is **aw** أَوْ. **am** أَمْ is used with interrogative sentences or sentences implying a

question, while **aw** أو is commonly used with statements in the positive and the negative. Examples:

laa uriid shaayan aw qahwah: *I don't want tea or coffee.* **adhab ila s-siinimaa awi l-masrah:** *I'll go to the cinema or the theatre.*

Lesson fourteen

North West Africa

New words in this lesson

Part one

ar-raabi' 'ashar (m.)

shamaal (m.)

gharb (m.)

afriiqiyaa (f.)

istalamtu

istalama

khiTaab -aat (p.)

muhsin

Saadiq

saafara

saafara (r.)

al-maghrib

Tanjah (f.)

as-sabt (m.)

yuuliyah

'aziiz (m.)

tahiyya (f.)

ashtarik

ishtaraka

mu'tamar (m.) -aat (p.)

الرَّابِعَ عَشَرَ

شَمَال

غَرْب

أَفْرِيقِيَا

اِسْتَلَمْتُ

اِسْتَلَمَ

خَطَاب -- ات

مُحْسِن

صَادِق

سَافَرَ

سَافَرَ

اَلْمَغْرِب

طَنْجَة

اَلسَّبْت

يُولِيَة

عَزِيز

تَحِيَّة

اَشْتَرَلْ

اِشْتَرَلْ

مُؤْتَمَر -- ات

fourteenth

north

west

Africa

I received

to receive

letter

Muhsin

Sadiq

he travelled,

to travel

Morocco

Tangier

Saturday

July

dear

greetings

I take part

to take part

conference

kuttaab	كُتَّاب
kaatib (m.s.)	كَاتِب
al-ladhii (m.)	الَّذِي
al-latii (f.)	الَّتِي
ghadan	غَدًا
al-'ahad	الْأَحَد
aghusTus (m.)	أَغُسْطُس
maghribiyyah (f.)	مَغْرِبِيَّة
ad-daaru_l-bayDaa' (f.)	الدَّارُ الْبَيْضَاءُ
faas (f.)	فَاس
marraakish (f.)	مَرَّاكِش
nihaayah (f.) -aat (p.)	نِهَآيَة - ات
qaraaraat	قَرَارَات
qaraar (m.s.)	قَرَار
yattakhidh	يَتَّخِذُ
ittakhadha	اِتَّخَذَ
a'Daa'	أَعْضَاءُ
'uDw (m.s.)	عُضْو
tamanniyaat	تَمَنِّيَات
mukhliS (m.)	مُخْلِص

Part two

Taariqu_bnu ziyaad	طَارِقُ ابْنُ زِيَاد
taqa'	تَقَع
waqa'a (r.)	وَقَعَ
muhiiT (m.)	مُحِيط
al-muhiiTu_l-'aTlasiy	الْمُحِيطُ الْأَطْلَسِي
yafSilu	يَفْصِلُ
faSala (r.)	فَصَلَ

authors	
which, who	
tomorrow	
Sunday	
August	
Moroccan	
Casablanca	
Fez	
Marrakesh	
end	
resolutions	
he adopts, takes	
to adopt, to take	
members	
good wishes	
faithful	

Tariq Ben Ziyad	
it is situated,	
to be situated, to fall	
ocean	
the Atlantic Ocean	
it separates	
to separate	

isbaaniyaa (f.)	إِسْبَانِيَا
maDiiq (m.)	مَضِيق
maDaa'iq (p.)	مَضَائِق
maDiiq jabal Taariq	مَضِيقُ جَبَل طَارِق
jabal (m.)	جَبَل
jibaal (p.)	جِبَال
laysa	لَيْسَ
ka-	كَ-
qaa'id (m.)	قَائِد
qaadah (p.)	قَادَة
fa'ala	فَعَلَ
fa'ala (r.)	فَعَلَ
miilaadiyyah (f.)	مِيلَادِيَّة
dhakiy (m.)	ذِكِّي
adhkiyaa' (p.)	أَذْكِيَاءُ
libyaa (f.)	لِيْبِيَا
tuunis (f.)	تُونِس
al-jazaa'ir (f.)	الْجَزَائِر
Taraablus (f.)	طَرَابُلُس

Part three

sabab (m.)	سَبَب
asbaab (p.)	أَسْبَاب
rihlah (f.) -aat (p.)	رِحْلَة - ات
oktoobar (m.)	أَكْتُوبَر
jaww (m.)	جَوَّ
laTiif (m.)	لَطِيف
barnaamaj (m.)	بَرْنَامَج

Spain	
strait	
Straits of Gibraltar	
mountain	
he isn't	
as, like	
general, leader	
he did, he performed	
to do, to perform	
A.D.	
clever	
Libya	
Tunisia	
Algeria	
Tripoli	

reason	
trip	
October	
weather	
fine	
programme	

baraamij (p.)	بَرَامِج	
al-'ithnayn	الْإِثْنَيْنِ	Monday
ath-thalaatha'	الثَّلَاثَاءُ	Tuesday
al-'arba'aa'	الْأَرْبَعَاءُ	Wednesday
al-khamiis	الْخَمِيسَ	Thursday
al-jum'ah	الْجُمُعَة	Friday
Sahraa' (f.)	صَحْرَاءُ	desert
aS-Sahraa'u_l-kubra	الصَّحْرَاءُ الْكُبْرَى	Sahara
kubra	كُبْرَى	great, big
wahraan (f.)	وَهْرَان	Oran
qusanTiinah	قُسْنَطِينَة	Constantine
muqaddaman	مُقَدَّمًا	in advance

Notes

Part one

1. yawmi_s-sabt 31 yuuliyah: Saturday, July 31.
2. 'aziizii: my dear, my beloved friend 'aziizatii عَزِيزَتِي is the feminine form.
3. haDartu mundhu ayyaam qaliilah: I came a few days ago. haDara حَضَرَ to arrive, to be present; mundhu since, for (time).

Examples: lam ukallimhu mundhu usbuu': I haven't talked to him for a week; lam ushaahid Sadiiqii mundhu ams: I haven't seen my friend since yesterday.

4. li-'ashtarik: to participate (so that I may participate) ishtaraka اشْتَرَكَ to share, to be a partner. Note sharikah شَرِكَة company, firm.

kuttaab: writers, plural of kaatib كَاتِب writer, author kataba كَتَبَ to write is the root.

5. sa-yabda': it will start, commence yabda': it starts. sa سَ when used with the Imperfect (present) makes it definitely future. There is no difference in the meaning between yabda'ghadan and sa-yabda'ghadan.

They both mean: *It will start tomorrow*. But **adhab ila_l-madrasah kull yawm** means: *I go to school every day*; while **adhab ila_l-madrasah ghadan** means: *I'll go to school tomorrow*. Remember that by prefixing **sa-** to the Imperfect the tense becomes future.

ghadan: tomorrow اَمْس or **al-baarihaah** الْبَارِحَة yesterday. Here are some other adverbs of time:

Sabaahan	صَبَاحًا	in the morning
masaa'an	مَسَاءً	in the evening
Zuhran	ظُهْرًا	at midday

6. **wa-qad zurtu: I have visited** qad قَدْ when used with the Perfect (past) expresses the present perfect (with *have*).
7. **allatii yattakhidhuhaa_l-'a'Daa': which the members will take (take).** Note the following use of the relative pronouns:

alladhii	الَّذِي	who, which, that (m.s.)
allatii	الَّتِي	who, which, that (f.s.)

aT-Taalibu_lldhii yaqra' Sadiiqii. The student who is reading is my friend. **aT-Taalibah_llatii taqra' Sadiiqatii.** The student (f.) who is reading is my friend. For a complete list of relative pronouns, see App. 5E. Here **allatii** refers to **al-qaraarat: resolutions, decisions** (singular:

qaraar قَرَار). **qaraarat** is the feminine sound plural of an inanimate object. That is why it is treated as singular and is followed by the singular form of the feminine relative pronoun. For sound feminine plural see L8 N9b.

yattakhidhuhaa_l-'a'Daa': the members will adopt (he takes it, the members) **yattakhidhu: he takes** is derived from **ittakhadha** اِتَّخَذَ to adopt, to take, Verb Pattern VII. The root is **akhadha** أَخَذَ to take. **haa** هَا (attached pronoun) refers to **qaraarat**. You might have noticed that we said **yattakhidh: he takes, adopts** instead of **yattakhidhuun: they take**, which is the third person plural form of the verb. Naturally you would assume that **al-'a'Daa'**, being plural, would be preceded by the plural form of the verb, but in Arabic this is not the case. If we start a sentence with a plural noun followed by a verb, we use this pattern: **al-'a'Daa' yattakhidhuun: The members (they) take**; **aT-Tullaab yadrusuun: The students study**. But if we start with a verb followed by a plural noun we say: **yattakhidu_l-'a'Daa': the members take (he takes, the members)**; **yadrusu_T-Tullaab: the students study (he studies, the students)**.

8. **al-mukhlis**: *sincere, devoted, faithful* Here, in correspondence, it is equivalent to *yours sincerely*. The feminine form is **al-mukhlisah**.

Part two

Taariqu_bnu ziyaad *Tariq Ben Ziyad*

9. **Taariqu_bnu ziyaad**: *Tariq, Son of Ziyad*, the famous Arab commander who led the attack and conquered Spain in 711 A.D.
 10. **shamaal gharb**: *North West* The four points of the compass are:

sharq شَرْق *east* **gharb** غَرْب *west*
shamaal شَمَال *north* **januub** جَنْوَب *south*

11. **maadhah yafSiluhah**? *What separates her?* Her refers to Morocco (f.). Names of countries in Arabic are feminine. **yafSilu** يَفْصِلُ is derived from the root **faSala** فَصَلَ : *to separate*.
 12. **maDiiq jabal Taariq**: *the Straits of Gibraltar* **maDiiq**: *strait* is associated with **Daaqa** ضَاق : *to become narrow*. Gibraltar is the English name for **jabal Taariq** (the mountain of *Taariq*) which was named after *Taariq ben Ziyad*.
 13. **Taariq ism 'arabiy, a-laysa ka-dhaalik**? *Tariq's an Arabic name, isn't it?* In the following sentences you can see the use of **a-laysa ka-dhaalik**:
hiya fi_l-bayt, a-laysa ka-dhaalik? *She's at home, isn't she?* **dhahaba ila_l-maT'am, a-laysa ka-dhaalik**? *He went to the restaurant, didn't he?* **anta tuhibbu dimashq, a-laysa ka-dhaalik**? *You like Damascus, don't you?*
 14. **qaa'id 'arabiy**: *Arab leader, Arab commander* from **qaada** قَاد : *to lead*.
 15. **fii sanat 711 miilaadiyyah**: *In the year 711 A.D.* The word **miilaadiyyah** is related to **miilaad** مِيلَاد *birth*. **'iidu_l-miilaad** عِيدُ الْمِيلَاد *Christmas (the Feast of the Birth)*; **qabla_l-miilaad** بَعْدَ الْمِيلَاد *A.D.* **ba'da_l-miilaad** قَبْلَ الْمِيلَاد *B.C.*
 The Arab calendar is known as **hijriyyah** هِجْرِيَّة and begins with the year of **al-hijrah** الْهَجْرَة : *the emigration* of Muhammad from Mecca to Medina in 622 A.D.

Lesson fifteen

New words in this lesson

Part one

al-khaamis 'ashar (m.)	الْخَامِسَ عَشَرَ	fifteenth
maktab (m.)	مَكْتَب	office
makaatib (p.)	مَكَاتِب	
bariid (m.)	بَرِيد	post
bay' (m.)	يَبِع	selling
Tawaabi'	طَوَائِع	stamps
Taabi' (m.s.)	طَابِع	
tasjiil (m.)	تَسْجِيل	registering
irsaal (m.)	إِرْسَال	sending
Turuud	طُرُود	parcels
Tard (m.s.)	طَرْد	
hawaalaat maaliyyah	حَوَالَات مَالِيَّة	postal orders
hawaalah (f.s.)	حَوَالَة	
maaliy (m.)	مَالِي	financial, monetary
yashtarii	يَشْتَرِي	he buys
ishtara	اِشْتَرَى	to buy
mursil (m.) -uun (p.)	مُرْسِل -- وَن	sender
yulSiqu	يُلْصِق	he sticks
alSaqa	الْصَقَ	to stick
Zarf (m.)	ظَرْف	envelope
Zuruuf (p.)	ظُرُوف	

At the post office

Sunduug	صُنْدُوق	box
Sanaadiiq (p.)	صَنَادِيق	
najma'u	نَجْمَع	we collect
jama'a (r.)	جَمَع	to collect
qiTaar (m.) -aat (p.)	قَطَار -- ات	train
baakhirah (f.) -aat (p.)	بَاخِرَة -- ات	ship
'aadiy (m.) -uun (p.)	عَادِي -- ون	ordinary
Taa'irah (f.) -aat (p.)	طَائِرَة -- ات	plane
musajjalah (f.)	مُسَجَّلَة	registered
iiSaal (m.)	إِيصَال	receipt
mursal ilayh (m.)	مُرْسَل إِلَيْهِ	addressee
'unwaan (m.)	عُنْوَان	address
'anaaween (p.)	عَنَاوِين	
khatm (m.)	خَتْم	stamp
'akhtaam (p.)	أَخْتَام	

Part two

miizaan (m.)	مِيزَان	scales
mawaaziin (p.)	مَوَازِين	
wazn (m.)	وَزْن	weight
awzaan (p.)	أَوْزَان	
kiiloograam (m.) -aat (p.)	كِيلُو جَرَام -- ات	kilogram
rub' (m.)	رُبْع	quarter
arbaa' (p.)	أَرْبَاع	
ujrah (m.)	أُجْرَة	cost, fee
ujuur (p.)	أُجُور	
qirsh (m.)	قِرْش	penny
quruush (p.)	قُرُوش	
yukallif	يُكَلِّف	it costs

kallafa	كَلَّفَ	to cost
ufaDDil	أَفْضَل	I prefer
faDDala	فَضَّل	to prefer
kay	كَي	so that
sur'ah (f.)	سُرْعَة	speed
bi-sur'ah	بِسُرْعَة	quickly
waraqah (f.)	وَرَقَة	note
baaqii (m.)	بَاقِي	remaining
kitaabah (f.)	كِتَابَة	writing
musta'jal (m.)	مُسْتَعَجَل	express
ghayr	غَيْر	not
waaDiḥah (f.)	وَاضِحَة	clear
sulaymaan baashaa	سُلَيْمَان بَاشَا	Sulayman Basha
ḥamdii	حَمْدِي	Hamdy

Part three

maḥaTTah (f.) -aat (p.)	مَحَطَة -- ات	station
juḥaa	جُحَا	Joha
aswaan (f.)	أَسْوَان	Aswan
Saraḥah (f.)	صَرَاحَة	frankness
bi-Saraḥah	بِصَرَاحَة	frankly

Notes

Part one

1. maktab: office; maktabu_l-bariid : مَكْتَبُ الْبَرِيد the post office.
2. muwaZZafu_l-bariid: the Post Office man (employee)

3. **shabaabiik kathiirah:** many counters (windows) **shubbaak:** window, counter.
4. **li-bay^c Tawaabi^c:** for the sale of stamps **baa^a باع :** to sell; **bay^c بيع :** sale; **Taabi^c طابع** stamp, also print, from **Taba^a طبع :** to print.
5. **wa-li-tasjiili_l-khiTaabaat:** and for the registering of the letters **sajjala سَجَّلَ :** to register. **tasjiil** is the verbal noun.
6. **wa-li-'irsaali_T-Turuud:** and for sending parcels **arsala أَرْسَلَ :** to send, to dispatch is the root from which the verbal noun, **irsaal**, is derived.
7. **hawaalaat maaliyyah:** money orders Also known as **hawaalaat bariidiyyah. hawaalah حَوَالَة** is the singular, a postal order.
8. **mursilu_l-khiTaab:** the sender of the letter **mursil مُرْسِل :** sender from **arsala أَرْسَلَ :** to send.
9. **yaDa^u_l-khiTaab:** he puts the letter **yaDa^c يَضَع :** he puts from **waDa^a:** to put. For the conjugation of verbs beginning with **wa** وَ, see App. 6G.
10. **Sunduui_l-bariid:** the letter box **Sanaadiiq صَنَادِيق :** boxes is the plural.
11. **tursalu_l-khiTaabaat:** The letters are sent (f.) This is the passive form of the verb **tursilu:** she, it, sends. Note that we use the feminine singular form of the verb with the inanimate plural whether it precedes the verb or comes after it: **tursalu_l-khiTaabaat** or **al-khiTaabaat tursal:** The letters are sent.
12. **al-bariidu_l-jawiyy:** air mail **jawiyy** from **jaww جَوَّ :** air, weather.
13. **iiSaalan:** a receipt, from **waSala وَصَلَ :** to arrive, to come (to one's hand).
14. **al-mursal ilayh:** the addressee (the person to whom it is sent) **al-mursil الْمُرْسِل :** the sender (the person who sends).
15. **khatm:** seal, stamp The verb is **khatama خَتَمَ :** to seal, to stamp.

Part two

amaama shubbaaki_T-Turuud At the parcel counter

16. **amaama:** facing, in front of An adverb of place.
17. **min faDlik:** please, if you please **min faDliki (f.s.); min faDlikum (m.p.).**

18. **Da^{hu}:** put it, Imperative of **waDa^a وَضَعَ :** to put.
19. **al-baaqii:** the rest (the remainder), from **baqiya بَقِيَ** to remain. **al-baaqiyah الْبَاقِيَة** is the feminine form of the adjective.

al-bariidu_l-musajjalu_l-musta^ajal Express registered mail

20. **al-musta^ajal:** express, urgent (hurried) **musta^ajal** is derived from **ista^ajala** to hurry, to rush which is Pattern X of the simple verb **'ajila عَجَلَ**. We say **khiTaab musta^ajal:** express letter, but when we want to say I'm in a hurry we use **musta^ajil مُسْتَعْجِل :** anaa musta^ajil.

Lesson sixteen

New words in this lesson

Part one

as-saadis 'ashar (m.)	السَّادِسَ عَشَرَ	sixteenth
al-'iskandariyyah (f.)	الْإِسْكَندَرِيَّة	Alexandria
jaww (m.)	جَوَّ	weather
haarr (m.)	حَارَّ	hot
faSl (m.)	فَصْل	season
fuSuul (p.)	فُصُول	
haadi' (m.) -uun (p.)	هَادِيء	calm
amwaaaj	أَمْوَاج	waves
mawjah (f.s.)	مَوْجَة	
raml (m.)	رَمْل	sand
naa'im (m.)	نَاعِم	soft
aSfar (m.)	أَصْفَر	yellow
dhahabiy (m.)	ذَهَبِيّ	golden
-ah (f.)	ة	
yal'abuun	يَلْعَبُونَ	they play
la'iba (r.)	لَعِبَ	to play
yasbaḥuun	يَسْبَحُونَ	they swim
sabaha (r.)	سَبَحَ	to swim
yaqfizuun	يَقْفِزُونَ	they jump
qafaza (r.)	قَفَزَ	

The seashore

yajruun

jara (r.)

shamaasiy

shamsiyyah (f.s.)

saandwitshaat

saandwitsh (f.s.)

ays kriim (m.)

mashruubaat

mashruub (m.s.)

muthallajah (f.)

Part two

'uTlah (f.) -aat (p.)

Sayfiyyah (f.)

mufrad (m.)

bi-mufradika

'aadatan

fi_l-'aadah

mufaDDal (m.)

mufaDDalah (f.)

ra'su_l-barr (f.)

taqDii

qaDa (r.)

a'zab (m.)

marsa maTruuh (f.)

bayruut (f.)

bi-duun

shaak (m.)

bi-duun shakk

يَجْرُونَ

جَرَى

شَمَاسِي

شَمْسِيَّة

سَانْدْوِيْتشات

سَانْدْوِيْتش

أَيْس كَرِيم

مَشْرُوبات

مَشْرُوب

مُثَلَّجَة

عُطْلَة -- ات

صَيْفِيَّة

مُفْرَد

بِمُفْرَدٍ

عَادَة

فِي الْعَادَة

مُفَضَّل

مُفَضَّلَة

رَأْسُ الْبَرِّ

تَقْضِي

قَضَى

أَعَزَبَ

مَرْسَى مَطْرُوح

بَيْرُوت

بِدُون

شَكَّ

بِدُونِ شَكٍّ

they run

to run

sun-shades

sandwiches

ice-cream

drinks

cold, iced

holiday

summer

singular

by yourself, alone

usually

usually

favourite

Ras Al-Bar

you spend

to spend

bachelor

Marsa Metrooh

Beirut

without

doubt

doubtlessly

'aruus (f.)	عُرُوس
'araa'is (p.)	عَرَائِس
ma'an	معا
malaahii	مَلَاهِي
malha (m.s.)	مَلْهِي
layliyyah (f.)	لَيْلِيَّة

dushsh (m.)	دُشّ
aZunn	أُظَنَّ
Zanna (r.)	ظَنَّ
li-maadhaa?	لِمَاذَا
kalaam (m.)	كَلَام
faarigh (m.)	فَارِغ
kalaam faarigh	كَلَام فَارِغ
haa'ij (m.)	هَائِج
-ah (f.)	ة
abadan	أَبَدًا
tuujad	تُوجَد

wajada (r.)	وَجَدَ
bi-l-marrah	بِالْمَرَّةِ

Part three

aTfaal	أَطْفَال
Tifl (m.s.)	طِفْل
Sibyaan	صِبْيَان
Sabiy (s.)	صَبِيّ
husniyyah	حُسْنِيَّة

bride	
together	
night-clubs	
night, nocturnal	

shower	
I think	
to think	
why?	
speech	
empty	
nonsense	
rough, agitated	
never	
it (she) is to be found	

to find	
at all	

children	
boys	
Husniya	

umm	أُمّ	mother
khaalah -aat (p.)	خَالَة -- ات	aunt
qiSSah (f.)	قِصَّة	story
qiSaS (p.)	قِصَص	
banaat	بَنَات	girls
bint (s.)	بِنْت	
ammaa	أُمَّا	but as for, but
qad	قَدْ	(see L14 N6)

Notes

Part one

1. **taqa'**: it is situated **تَقَع** is the Imperfect of **وَقَعَ** to fall down, to lie. For the conjugation of verbs beginning with **wa** وَ, see App. 6G.
2. **al-jaww**: the weather, but also the air, the climate. Note also **jawwan** جَوًّا by air; **jawwiyy** جَوِّي air (adj.), aerial; **bariid jawwiyy**: air mail (L15).
3. **haarr**: hot, referring to weather; **saakhin** is another word for hot, but it is usually used for describing water and body temperature.
4. **fii faSli_S-Sayf**: in the summer season (in the season of the summer).
5. **laysa bihi amwaaaj**: There are no waves in it.

The negative **laysa** لَيْسَ not, is not, is normally used to negate an equational sentence, i.e., a sentence without a verb:

al-jaww haarr: The weather's hot.

al-jaww laysa haarran: The weather isn't hot.

al-funduq qariib: The hotel's near.

al-funduq laysa qariiban: The hotel isn't near.

al-bahr haadi': The sea's calm.

al-bahr laysa haadi'an: The sea isn't calm.

laysa لَيْسَ is a verb conjugated like the Perfect, but indicating the present. It negates sentences which would have the verb *to be* in English. Here is the conjugation of the verb **laysa**:

lastu	لَسْتُ	I am not
lasta	لَسْتَ	you are not (m.)
lasti	لَسْتِ	you are not (f.)
laysa	لَيْسَ	he is not
laysat	لَيْسَتْ	she is not
lasnaa	لَسْنَا	we are not
lastum	لَسْتُمْ	you are not (m.)
lastunna	لَسْتُنَّ	you are not (f.)
laysuu	لَيْسُوا	they are not (m.)
lasna	لَسْنَ	they are not (f.)

For the use of other Arabic negatives, see L4 N11a, L9 N22, and L12 N2.

6. **azraq: blue**

7. **al-bahr mal'aan bi_l-kibaar wa-S-Sighaar:** *The sea is full of grown-ups and children.*

kabiir كبير *big*, **Saghiir** صغير *small*. **kibaar** and **Sighaar** are the plural forms. These adjectives are used as nouns. It is common in

Arabic to use adjectives as nouns. **mal'aan:** *full*, from **mala'a** مَلَأَ *to fill*.

8. **yal'abuun, wa-yasbaḥuun wa-yaqfizuun wa-yajruun:** *they play, and they swim, and they jump and they run.* The roots are **la'iba** أَلْعَبَ, **sabaha** سَبَحَ, **qafaza** قَفَزَ and **jara** جَرَى.

9. **shamaasy:** *umbrellas* This is the plural of **shamsiyyah** شَمْسِيَّة : *umbrella, sun-shade*, from **shams** شَمْس : *sun*.

10. **'ala_r-rimaal:** *on the sands* **rimaal:** *sands*; **raml** رَمْل : *sand*.

11. **al-mashruubaati_l-muthallajah:** *cold drinks* **mashruubaat** is the plural of **mashruub** مَشْرُوب : *a drink*, from **shariba** شَرِبَ *to drink*. **muthallajah:** *iced (f.)* from **thalj** ثَلْج *ice (n.), snow*.

12. **wa-l-kull su'adaa' yatakallamuun wa-yaDhakuun:** *and all are happy, talking and laughing (they talk and they laugh).*

a. **su'adaa':** *happy (pl. adj.)*, from **Sa'iid:** *happy*.

b. The root of the verb **yaDhakuun** is **Dahika:** *to laugh*.

- c. Here we see again that when the verb is placed after the subject, and that subject is a human being (or human beings), the verb agrees with the subject in gender and number. However, when the verb is placed before the subject, and that subject is a human being, the verb agrees in gender with the subject but is always singular.

Examples:

aT-Tullaab yaDhakuun: *(the students, they laugh), the students laugh.*

yaDhaku_T-Tullaab: *(he laughs, the students), the students laugh.*

aT-Taalibaat darasna: *(the students (f.) they studied), the students studied.*

darasati_T-Taalibaat: *(she studied, the students), the students studied.*

In the sentence above, the subject **al-kull** أَكْل *all (m. pl.)* precedes the verb and hence the verb agrees with the subject (m. pl.). See L14 N7b.

Don't forget that with inanimate nouns and nouns referring to animals, the verb is always in the singular (f. or m.) whether placed before or after its subject.

Part two

al-'uTlah_S-Sayfiyyah Summer holidays

13. **'uTlataka_S-Sayfiyyah:** *your summer vacation (your vacation, the summer one)* Since **'uTlataka:** *your vacation* is defined, the adjective modifying **'uTlataka** (f.s.) must also be defined, with **al** أَل .

14. **ash-shawaaTi':** *seashores* **shaaTi'** شَاطِئْ *seashore*.

15. **bi-mufradika:** *on your own (in your single)* **mufrad** مُفْرَد , in grammar, means *singular* and **jam'** جَمْع is the word for *plural*.

16. **fi_l-'aadah:** *usually* **'aadah** عَادَة *habit, custom*.

17. **ila shaaTi'inaa_l-mufuDDal:** *to our favourite seaside (to our preferred seaside)* **mufaDDal** is derived from **faDDala** فَضَّلَ : *to prefer*.

18. **kayfa taqDii?** *how do you spend?* **qaDa** قَضَى : *to spend (time)*.

19. **kull sanah:** *every year*, but **kullu_s-sanah:** *all the year, the entire year*.

20. **al-malaahii_l-layliyyah:** *night clubs* **layliyyah** لَيْلِيَّة (belonging to night) is the feminine adjective, while **layliy** لَيْلِي is the masculine adjective; **layl:** لَيْل *night* is the noun.

21. **hal sa-tadhab?** *Are you going?* You notice that, as in the case of the Perfect and the Imperfect, **hal** is added here at the beginning of the sentence to form the interrogative of the Future. For the Future tense see L14 N5. Note also that if you say **hal tadhab?** instead of **hal sa-tadhab**, the meaning remains the same.

22. **laa aZunn:** *I don't think so.*

This structure is used to express doubt and lack of certainty. **hal waaliduka fi_l-bayt?** *Is your father at home?* **laa aZunn:** *I don't think so.*

23. **laa, abadan!** *No, never!*

Here is an example of two negatives used together. **abadan** أَبَدًا is used for emphasis.

Lesson seventeen

New words in this lesson

Part one

as-saabi' 'ashar (m.)

mushaahadah

madkhal (m.)

madaakhil (p.)

arshada

arshada

saa'ii (m.)

su'aat (p.)

maqaa'id

maq'ad (m.s.)

uTfi'at

aTfa'a

tadhaakir

tadhkarah (f.s.)

'uriDa

'araDa (r.)

'arD

shariiT (m.)

السَّابِعَ عَشَرَ

مُشَاهَدَة

مَدْخَل

مَدْخِل

أَرْشَدَ

أَرْشَدَ

سَاعِي

سُعَاة

مَقَاعِد

مَقْعَد

أُطْفِئَتْ

أُطْفِئَتْ

تَذَاكِير

تَذْكِرَة

عَرَضَ

عَرَضَ

عَرَضَ

شَرِيْط

At the cinema

seventeenth

seeing, watching

entrance

he showed, guided

to show, to guide

usher

seats

it was turned off,

put out

to put out

tickets

it was shown

to present, show

displaying, showing

film, tape, band

sharaa'iT (p.)	شَرَائِطْ	screen
shaashah	شَاشَةْ	film
film	فِيلْمْ	cartoon
aflaam (p.)	أَفْلَامْ	short
film kaariikaatuuriy	فِيلْمْ كَارِيكَاتُورِيّ	it was switched on
qaSiir (m.)	قَصِير	to light, to switch on
qiSaar (p.)	قِصَار	interval
uDii'at	أُضِيئَتْ	buffet
aDaa'a	أَضَاءْ	I smoked
istiraahah (f.)	إِسْتِرَاحَةْ	to smoke
buufeeh (f.)	بُوفِيهْ	smoking
dakhkhantu	دَخَنْتُ	not allowed, prohibited
dakhkhana	دَخَنْ	when
tadkhiin (m.)	تَدَخِينْ	it ended
mamnuu' (m.)	مَمْنُوعْ	to end
'indamaa	عِنْدَمَا	love
intahat	إِنْتَهَتْ	
intaha	إِنْتَهَى	
hubb (m.)	حُبْ	

Part two

balkoon (m.)	بَلْكُونْ	balcony
'aamilah (f.) -aat (p.)	عَامِلَةْ -- ات	female employee
haflah (f.) -aat (p.)	حَفْلَةْ -- ات	performance
Saff (m.)	صَفْ	row
Sufuuf (p.)	صُفُوفْ	
khalfiy (m.)	خَلْفِيّ	back, at the back
haZZ (m.)	حَظْ	luck
li-husni_l-haZZ	لِحُسْنِ الْحَظْ	luckily

mutajaawirah (f.)	مُتَجَاوِرَةْ	adjacent
nawaahii	نَوَاحِي	sides
naahiyah (f.s.)	نَاحِيَةْ	
fata	فَتَى	young man
fityaan (p.)	فِتْيَانْ	
fataat	فَتَاةْ	young lady
fatayaat (p.)	فَتَيَاتْ	
yahduth	يَحْدُثْ	it happens
hadatha (r.)	حَدَثْ	to happen
suu' tafaahum	سُوءَ تَفَاهُمْ	misunderstanding
tafaahum (m.)	تَفَاهُمْ	understanding
yaktashifaaan	يَكْتَشِفَانْ	they discover
iktashafa	اِكْتَشَفَ	to discover
maa yazaalaan	مَا يَزَالَانْ	they still are
maa zaala	مَا زَالَ	to still be
anna	أَنَّ	that
hayaat (f.)	حَيَاةْ	life
waaqi'iyyah (f.)	وَاقِعِيَّةْ	real, realistic
mujarrad	مُجَرَّدْ	mere
khayaal (m.)	خَيَالْ	fantasy, imagination
ra'y (m.)	رَأْيْ	opinion
aaraa' (p.)	آرَاءْ	
tamthiil (m.)	تَمَثِيلْ	acting
fi'lan	فِعْلًا	indeed
muusiiqa (f.)	مُوسِيقَى	music
ikhraaj (m.)	إِخْرَاجْ	production
mukhrij (m.) -uun (p.)	مُخْرِجْ -- وَنْ	producer
fannaan (m.) -uun (p.)	فَنَّانْ -- وَنْ	artist

ḥaqiiqah (f.)	حَقِيقَة	truth
ḥaqaa'iq (p.)	حَقَائِق	
amaamiy (m.)	أَمَامِي	front
-ah (f.)	أَمَامِيَّة	

Notes

Part one

1. **fii masaa' yawmi_l-khamiisi_l-maaDii:** Last Thursday evening (in the evening of the past Thursday).
Note that in Arabic we say *in Monday*, etc. for English *on Monday*.

2. **da'awtu:** I invited From **da'aa** دَعَا : to invite
3. **li-mushaahadat:** to watch, to see (for the seeing of) **mushaahahadah** is the verbal noun of the verb **shaahada** شَاهَدَ to see.
4. **film siinimaa'iy:** a (cinema) film.
5. **qaabaltuhumaa:** I met both of them

Note that the verb pattern of **qaabala** قَابَلَ (Pattern III) implies mutual or reciprocal action. The ending **humaa** هُمَا indicates the dual form; here the reference is to **Sami** and **Nabilah**. Note the following:

qaabaltuhu	قَابَلْتُهُ	I met him
qaabaltuhaa	قَابَلْتُهَا	I met her
qaabaltuhumaa	قَابَلْتُهُمَا	I met them (dual: m. or f.)
qaabaltuhum	قَابَلْتُهُمْ	I met them (plural m.)
qaabaltuhunna	قَابَلْتُهُنَّ	I met them (plural f.)

6. **'inda madkhali_s-siinimaa:** at the entrance of the cinema **'inda** here is an adverb meaning *at*. When we say **'indii** we mean *I have*. For the use of **'inda** see App. 6I.
7. **madkhal:** the place of entering, entrance, from **dakhala** دَخَلَ : to enter.

Similarly, **maT'am** مَطْعَم : the place of eating, i.e. restaurant. **maktab** مَكْتَب : a place of writing, i.e. office.

8. **thalaath tadhaakir:** three tickets **tadhkarah** تَذَكُّرَة : ticket.

Remember that we say **thalaath tadhaakir** but **thalaathat mafaatiih** three keys, because **tadhkarah** is feminine while **miftaah** (s. of **mafaatiih**) is masculine. For more details concerning the Arabic cardinal numbers see L8 N22.

9. **saa'ii:** delivery boy, also attendant, messenger.
10. **maqaa'idinaa:** our seats **maq'ad** مَقْعَد is the singular. It means a seat, a place for sitting, from the root **qa'ada** قَعَدَ to sit.
11. **uTfi'ati_l-'anwaar:** the lights were put out.

uTfi'a أُطْفِئَ it was extinguished (in the passive) **aTfa'a** أَطْفَأَ , to put out **uTfi'at** it was extinguished is the feminine singular form of the passive verb **uTfi'a**. The subject is **anwaar:** lights, broken plural of **nuur** نور light. Remember that the broken plural of the inanimate object is treated as singular and feminine when used with adjectives or verbs. In the sentence above, the verb **uTfi'at** is in the feminine singular.

12. **'uriDa:** it was shown.
a. **'uriDa** is the passive form of **'araDa:** to show, to present. In Arabic the Passive of the Perfect is formed by changing the short vowel of the first syllable into **Dammah: u** and the short vowel of the syllable before the last into **kasarah: i**. The passive forms of the verbs **kataba** كَتَبَ : to write, **darasa** دَرَسَ , to study, **arsala** أَرْسَلَ : to send, **waDa'a** وَضَعَ : to put are:

kutiba	كُتِبَ	was written
durisa	دُرِسَ	was studied
ursila	أُرْسِلَ	was sent
wuDi'a	وُضِعَ	was put

The following sentences show the difference between the active and the passive forms:

kataba_r-rajulu_r-risaalah: The man wrote the letter.

kutibati_r-risaalah: The letter was written.

waDa'tu_l-kitaab 'ala_l-maa'idah: I put the book on the table.

wuDi'a_l-kitaab 'ala_l-maa'idah: The book was put on the table.

See also App. 6J.

- b. **shariiT**: film, tape, ribbon The plural is **sharaa'iT** شَرَايِط .
13. **ash-shaashah**: the screen **shaashah** also means white cloth. Hence **ash-shaashah_l-bayDaa'**: the motion picture screen (the white cloth).
14. **uDii'at**: was switched on (was lit) This is the singular feminine passive form of the verb **aDaa'a**: to light.
15. **istiraahah**: interval **istiraahah** is derived from **istaraaha** اِسْتَرَاَحَ to take rest, to relax.
16. **mamnuu'**: forbidden The verb is **mana'a** مَنَعَ : to prevent, stop.
17. **'indamaa**: as soon as **'indamaa** is a compound of **'inda** عِنْدَ and **maa** مَا . It also means whenever, when. The preposition **'inda** has a variety of meanings. Here are some of them:
'inda: at, near, by, on (place or time); also with (possession), usually meaning to have: **'indii** (with me), I have; **maadhah** **'indaka**: What do you have? Below, **laysa 'indii** لَيْسَ عِنْدِي : I don't have.
18. **intahat nihaayah sa'iidah**: It ended a happy ending **nihaayah** is the verbal noun of **intaha** اِنْتَهَى .
19. **wa-'aashaa**: and they both lived **'aashaa** عَاشَا is in the dual form.

Other examples are:

shaahadaa شَاهَدَا they saw

dhahabaa ذَهَبَا they went

With the feminine dual we say:

shaahadataa شَاهَدَتَا they saw

dhahabataa ذَهَبَتَا they went

For the dual form see App. 6.

Part two

'inda shubbaki_t-tadhaakir At the box office

20. **laysa 'indii illaa**: I haven't got any except **illaa** means except, but, only. Example: **lam ushaahid illa sayyaarah waahidah**: I only saw one car (I saw but one car).
21. **yataqaabalaan**: they meet In N19 we had the dual form of the verb for the third person in the Perfect. Here we have an example of the dual

form of the verb used with the third person masculine in the Imperfect.

Other examples in this lesson:

yaktashifaan: they discover

maa yazaalaan: they still are

The third person feminine dual forms are

tataqaabalaan تَتَقَابَلَان they meet

taktashifaan تَكْتَشِفَان they discover

maa tazaalaan مَا تَزَالَان they still are

See App. 6.

22. **maa yazaalaan**: they still are The verb **zaala** زَالَ to cease (**yazalu** يَزَالُ in the Imperfect) is usually used preceded by the negatives **maa** مَا or **laa** لَا .

kull minhumaa: one another, (each one of them) **minhumaa** = **min** + **humaa**. **humaa** هُمَا is the dual form of the attached pronouns used with the third person. We say:

minhu مِنْهُ from him

minhaa مِنْهَا from her

minhumaa مِنْهُمَا from them (dual, m. and f.)

minhum مِنْهُمْ from them (m.p.)

minhunna مِنْهُنَّ from them (f.p.)

Note that **lakinnahumaa** لَكِنَّهُمَا and **annahumaa** أَنَّهُمَا in the same lesson have the ending **humaa** هُمَا attached to them to express the dual.

23. **al-hayaati_l-waaqi'iiyyah**: the real life **waaqi'iiyyah** (f.) and **waaqi'iy** (s.) means factual, real; the noun is **waaqi'** وَاَقِع : fact, reality.
24. **al-mukhrij fi'lan fannaan maahir**: the producer is an ingenious artist indeed. **akhraja** أَخْرَجَ : to send out, but also to produce (a play, etc.), hence **ikhraaj** إِخْرَاج production. **fannaan** فَنَّان artist; **fann** فَن art.

Lesson eighteen

A postcard from Baghdad

New words in this lesson

Part one

ath- <u>th</u> aamin 'a <u>sh</u> ar (m.)	الثَّامِنَ عَشَرَ	eighteenth
biTaaqah (f.) -aat (p.)	بِطَاقَةٌ -- ات	postcard
baghdaad (f.)	بَغْدَاد	Baghdad
bariidiyyah (f.)	بَرِيدِيَّة	postal
ihda (f.)	إِحْدَى	one, one of
layla	لَيْلَى	Layla
zamiilah (f.) -aat (p.)	زَمِيلَةٌ -- ات	fellow
zamiil (m.)	زَمِيل	
zumalaa' (p.)	زُمَلَاءَ	
awaakhir	أَوَاخِرَ	end
aakhir (s.)	آخِرَ	
tammuuz (m.)	تَمَّوْز	July
aab (m.)	أَب	August
haaruunu_r-rashiid	هَارُونُ الرَّشِيدِ	Haroon Al-Rasheed
alf laylah wa-laylah	أَلْفُ لَيْلَةٍ وَلَيْلَةٍ	Arabian Nights
masaajid	مَسَاجِدَ	mosques
masjid (m.s.)	مَسْجِدَ	
al-baabiliyyiin	بَابِلِيِّينَ	Babylonians
baabiliy (m.s.)	بَابِلِيَّ	
al-'aashuuriyyiin	أَشُورِيِّينَ	Assyrians
aashuuriy (m.s.)	أَشُورِيَّ	

iDaafah (f.s.)

bi-l-'iDaafah

al-'abbaasiyyiin

'abbaasiy (m.s.)

maSaani'

maSna' (m.s.)

takriir (m.)

maSna' takriir

sirnaa

saara (r.)

dijlah (m.)

al-baSrah (f.)

januub (m.)

al-'iraaq

nakhiil

nakhlah (f.s.)

tamr

tamrah (f.s.)

'iraaqiyy (m.) -uun (p.)

liqaa' (m.)

ila_l-liqaa'

Part two

yatahaddathaan

tahaddatha

da'naa

nuqaarin

qaarana

bayna

إِضَافَةٌ

بِالإِضَافَةِ

الْعَبَّاسِيِّينَ

عَبَّاسِي

مَصَانِعَ

مَصْنَعُ

تَكْرِير

مَصْنَعُ تَكْرِير

سِرْنَا

سَارَ

دَجَلَةَ

الْبَصْرَةَ

جَنُوبَ

الْعِرَاقَ

نَخِيلَ

نَخْلَةٍ

تَمْرَ

تَمْرَةً

عِرَاقِيَّ -- وَنَ

لِقَاءَ

إِلَى اللِّقَاءِ

يَتَحَدَّثَانِ

تَحَدَّثَ

دَعْنَا

نُقَارِنَ

قَارَنَ

بَيْنَ

addition

in addition

Abbasides

factories

refining

refinery

we walked

to walk

Tigris

Basra

south

Iraq

palm trees

dates

Iraqi

meeting

goodbye, farewell

they both talk

to talk

let us

we compare

to compare

between

aqdam	أَقْدَمَ	older
'umr (m.)	عُمْر	age
a'maar (p.)	أَعْمَار	
akthar	أَكْثَر	more
laa tansa	لَا تَنْسَ	do not forget
nasiya	نَسِيَ	to forget
hawaalay	حَوَالِي	about
salaam	يَا سَلَام	peace
'ala kull ḥall	عَلَى كُلِّ حَال	anyhow
Talaal	طَلَال	Talal
sharikah (f.) -aat (p.)	شَرِكَة -- ات	agency
siyaahah (f.)	سِيَّاحَة	tourism
yumkin	يُمْكِن	it is possible
Tariiq (m.)	طَرِيق	route, road
Turuq (p.)	طُرُق	
istaanbuul	إِسْتَانْبُول	Istanbul
myuuniikh	مِيُونِيخ	Munich
tastaghriq	تَسْتَغْرِق	it takes (time)
istaghraqa	إِسْتَغْرَقَ	to take (time), to take up
Part three		
badalan min	بَدَلًا مِنْ	instead of
shahrzaad	شَهْرَزَاد	Shehrezad
shahrayaar	شَهْرِيَّار	Shehrayar
idhaa	إِذَا	if
ta'lam	تَعْلَمَ	you know
'alima	عَلِمَ	to know

jamaal (m.)	جَمَال	beauty
zamaan (m.)	زَمَان	time
azminah (p.)	أَزْمِنَة	
qiSaSiyyah (f.)	قِصَصِيَّة	narrative (adj.)
kaatibah qiSaSiyyah	كَاتِبَة قِصَصِيَّة	novelist
baari'ah (f.) -aat (p.)	بَارِعَة -- ات	clever, skilful
baari' (m.) -uun (p.)	بَارِع -- ون	
shaa'irah (f.) -aat (p.)	شَاعِرَة -- ات	poetess
shaa'ir (m.)	شَاعِر	
shu'araa' (p.)	شُعْرَاء	
waasi'	وَاسِع	vast, wide

Notes

Part one

1. **biTaaqah:** *postcard*, but also *ticket*, *label* or *tag*.
2. **istalamtu:** *I received* from **istalama** **إِسْتَلَمَ** *to receive*, Verb Pattern VII.
3. **arsalathaa:** *she sent it* (f.) **haa:** *it is feminine*, referring to **biTaaqah:** *card*, a feminine noun.
4. **iḥda Sadiiqaatii:** *one of my friends* (f.) Note **aḥad** أَحَد (m.) **iḥda** إِحْدَى (f.): *one, someone, one of*. So we say: **aḥad aSadiqaa'ii** (m.), but **iḥda Sadiiqaatii** (f.): *one of my friends*.
5. **dhahabat li-ziyaarat:** *she went to visit (she went for the visiting of)* As we have remarked several times, infinitives do not exist in Arabic. Instead, Arabic uses either a verbal noun preceded by **li** لِي : **dhahabtu li-ziyaarat Sadiiqii:** *I went for the visiting of my friend*, or a verb in the Imperfect preceded by **li**: **dhahabtu li-'azuur Sadiiqii:** *I went to visit my friend*. (L6 N1 and N5).
6. **aqra' 'alaykum:** *I shall read to you.* **qara'a:** *to read* but **qara'a 'ala:** *to read to*.

Examples:

aqra'u_d-dars: *I am reading the lesson.*

aqra'u 'alaykum ad-dars: *I'm going to read the lesson to you.*

7. **haaruuni_r-rashiid:** *Haroon Al-Rasheed.* The eighth century Caliph of Baghdad. He became an almost legendary figure in *The Arabian Nights*. He was a great patron of learning, poetry and music.
8. **alf laylah wa-laylah:** *Arabian Nights (one thousand nights and a night)* A work which has gained a permanent place in world literature. It is a collection of Eastern folk tales dating from the tenth century A.D.
9. **haDartu:** *I arrived* Note that **haDartu** from **haDara** means *to be present* but also *to arrive at a place*, depending on the context.
anaa wa-'ukhtii: *I and my sister* In Arabic it is in order to say *I and my sister* instead of *my sister and I*.
10. **al-'usbuu'i_l-maaDii:** *last week (in the past week)* **al-'usbuu'u_l-qaadim:** *next week.*
11. **wa-qad zurnaa:** *and we have visited* For the use of **qad** قد see L14 N6. Here, **qad** used with the Perfect expresses the equivalent of the present perfect in English, for instance *I have eaten*.
12. **al-'amaakini_t-taariikhiiyyah:** *the historical sites* **makaan** مكان *place, site.*
 - a. **wa-l-masaajid:** *and the mosques* **masjid** مسجد *mosque* is the singular. It is derived from the root **sajada** سَجَدَ : *to bow down*. Hence **masjid** a place where one bows down in worship.
 - b. **wa-l-mataahif:** *and the museums* **mathaf** متحف *museum* is the singular.
13. **maSaani' takriiri_n-nafT:** *oil refineries (factories for the refining of oil)* **takriir** is a verbal noun. The verb is **karrara** كَرَّرَ *to refine*.
14. **kathiiran min:** *much of, a great deal of* **kathiir** much, many. **akthar min** أَكْثَرَ *more than*.
15. **sa-na'uud:** *and we shall return* Note the use of the prefix **sa** سَ to express the future tense.

na'uud	نَعُودُ	We return.
sa-na'uud	سَنَعُودُ	We shall return.
16. **al-mukhliSah:** *Sincerely yours (the faithful)*, from the Arabic verb **akhlaSa** أَخْلَصَ *to be loyal, to be devoted*. You begin a letter to a friend with **'aziizii** عَزِيزِي (m.) or **'aziizatii** عَزِيزَتِي (f.) *my dear*; and

conclude with **al-mukhliS** الْمُخْلِص (m.) or **al-mukhliSah** الْمُخْلِصَة (f.).

Part two

miSriy wa-'iraaqiyy yatahaddathaan *An Egyptian and an Iraqi talk.*

17. **yatahaddathaan:** *they (m.) talk to one another.* **tahaddatha** تَحَدَّثَ : *to talk to* is Verb Pattern V. This pattern is the reflexive of pattern II. Note also the feminine form:
tatahaddathaan تَتَحَدَّثَان *they (f.) both converse.*
18. **da'naa nuqaarin:** *let us compare* Note the following attached pronouns with the verb **da'**:

da'nii	دَعْنِي	let me
da'hu	دَعْهُ	let him
da'haa	دَعْهَا	let her
da'hum	دَعْهُمْ	let them

nuqaarin: *we compare*; **muqaaranah** مُقَارَنَة : *comparison*
19. **aqdam min:** *older than* **qadiim** قَدِيم : *old (things)*. For the use of the comparative degree in Arabic see L11 N10b.
20. **li-'annahaa buniyat:** *because it (f.) was built* For the use of **li-'anna** see L13 N8. **buniyat** بُنِيَتْ *it was built*, passive voice of **banat** بَنَتْ *she built*. The root is **bana** بَنَى : *to build*.
21. **fa-yakuun 'umruhaa:** *so its age is* For the use of the prefix **fa** فَ and, so, see L4 N4. **'umr** عُمْر *age*. **kam 'umruka?** كَمْ عُمْرُكَ? *How old are you (m.)? (What is your age?)*
22. **akthar min alf wa-mi'aty sanah:** *more than 1200 years*. For the use of the singular **sanah** instead of the plural **sanawaat** see L7 N27.
23. **laa tansa:** *Don't forget* The root is **nasiya** نَسِيَ *to forget*. It is important to notice that the negative of the Imperative is formed by placing **laa** لَا before the Imperfect of the verb, and without using the Imperative form at all. Examples:
Da' put; **laa taDa'** don't put; **iftahii:** open (f.); **laa taftahii:** don't open (f.); **iftahuu:** open (m.p.); **laa taftahuu:** don't open. For the Imperative see L12 N18.

24. **wa-kam 'adad sukkaani_l-qaahirah?** and what's the number of the population in Cairo?
kam كَمْ How many? How much? **kam marrah?** كَمْ مَرَّةً How many times? How often?
 25. **yaa salaam!** Good heavens! (Oh peace!)
 26. **'ala kull haal:** in any case
 27. **ukhtaani:** two sisters, dual form, **ukht** أُخْت : sister(singular); **akhawaat** أَخَوَات : sisters (plural).

min baghdaad ila baariis From Baghdad to Paris

28. **sharikati_s-siyaahah:** tourist agency Note also **saa'ih** سَائِح : a tourist, and **suwwaah** سَوَّاح : tourists, travellers.
 29. **hal yumkin?** Is it possible? **yumkin an tusaafir bi_l-qiTaar:** You can travel by train.
 30. **yumkinu_s-safar:** travel is possible **yumkin:** possible The negative is formed by adding **laa** لَا . **laa yumkin** لَا يُمَكِّن : it is not possible. **yumkin** can be used with the attached pronouns.
yumkinuhu يُمَكِّنُهُ it is possible for him
yumkinuhaa يُمَكِّنُهَا it is possible for her
yumkinuka يُمَكِّنُكَ it is possible for you (m.)
 31. **kam saa'ah tastaghriq haadhihi_r-rihlah?** How many hours does this journey last? **tastaghriq:** it (she) lasts; **istaghraqa:** to last. Note that when **kam** كَمْ How many?, is followed by a noun, that noun is always in the singular. See App. 5D.

kham-suun biTaaqah Fifty postcards

32. **li-shiraa':** to buy (for the buying of) **shiraa'** is the verbal noun of the verb **ishtara:** to buy.
 33. **kam waahidah:** How many (ones)? **kam waahid?** كَمْ وَاحِد is used with the masculine.
 34. **laysa 'indii:** I haven't got (there is not with me) **'indii:** I've got; **laysa 'indii:** I haven't got; **hal 'indii?** Have I got? Examples:
'indii bayt kabiir: I've got a big house.
laysa 'indii bayt kabiir: I haven't got a big house.
hal 'indaka bayt kabiir: Have you got a big house?

Lesson nineteen

The Al- Azhar Mosque

New words in this lesson

Part one

at-taasi' 'ashar	التَّاسِعَ عَشَرَ	nineteenth
jaami' (m.)	جَامِع	mosque
al-jaami'u_l-'azhar	الْجَامِعُ الْأَزْهَرُ	Al-Azhar Mosque
markaz (m.)	مَرْكَز	centre
maraakiz (p.)	مَرَائِز	
diraasaat	دِرَاسَات	studies
diraasah (f.s.)	دِرَاسَة	
islaamiyyah (f.)	إِسْلَامِيَّة	Islamic
diiniyyah (f.)	دِينِيَّة	theological
diiniy (m.)	دِينِي	
muslimuun	مُسْلِمُونَ	Moslem
muslim (m.s.)	مُسْلِم	
jamii'	جَامِع	all
an'haa'	أَنْحَاء	parts
naahiyah (s.)	نَاحِيَة	
aSbaḥa	أَصْبَحَ	it became
Tibb (m.)	طِب	medicine
ziraa'ah (f.)	زِرَاعَة	agriculture
handasah (f.)	هَنْدَسَة	engineering
ashhar	أَشْهَر	more famous

ta'allamuu

ta'allama

allafa

allafa

Taaha husayn

turjima

tarjama

maata

maata (r.)

'aam (m.)

a'waam (p.)

rahima

rahima (r.)

bakht

yaa bakhtak

jaami'yyah (f.)

jaami'iy (m.)

Part two

kulliyyah (f.)

aadaab

adab (m.s.)

qubuul (m.)

tijaarah (f.)

sanah diraasiyyah

atakharraj

takharraja

muhtaramah (f.) -aat (p.)

muhtaram (m.) -uun (p.)

تَعَلَّمُوا

تَعَلَّمَ

أَلَفَ

أَلَفَ

طَهَ حُسَيْن

تُرْجِمَ

تَرْجَمَ

مَاتَ

مَاتَ

عَام

أَعْوَام

رَحِمَ

رَحِمَ

بَخْتُ

يَا بَخْتُكَ

جَامِعِيَّة

جَامِعِي

they learnt

to learn

he wrote

to write

Taha Hussayn

it was translated

to translate

he died

to die

year

he has mercy upon

to have mercy upon

luck

How lucky you are!

university (adj.)

كَلِيَّة

أَدَاب

أَدَب

قَبُول

تِجَارَة

سَنَة دِرَاسِيَّة

أَتَخَرَّجَ

تَخَرَّجَ

مُحْتَرَمَة -- ات

مُحْتَرَم -- ون

faculty

arts

literature

admission

commerce

academic

I graduate

to graduate

respectable

tabqa

baqiya (r.)

Salaah (f.)

Salawaat (p.)

Salla

amurru

amurru 'ala

marra

mashyan

aqdaam

qadam (m.s.)

taraam (m.)

maydaan (m.)

mayaadiin (p.)

nanzil

nazala

laa takhaf

khaafa

تَبَقَى

بَقِيَ

you stay

to stay

prayer

prayer

to pray

I go by

I call on

to go by

on foot

feet

feet

tram

square

square

we get out, we go down

to go down

don't be afraid

to be afraid

خَافَ

Part three

mu'adhdhin -uun (p.)

Sawt (m.)

aSwaat (p.)

hayyaa

masiihiy (m.) -uun (p.)

-ah (f.) -aat (p.)

kaniisah (f.)

kanaa'is (p.)

مُؤَدِّن -- ون

صَوْت

أَصْوَات

هَيَّا

مَسِيحِي -- ون

ة -- ات

كَنِيسَة

كَنَائِس

mouathen

voice

voices

let's go

Christian

church

church

church

Part one

1. **al-jaami' u_l-'azhar:** *Al-Azhar Mosque* Note **jaami'** جامع *mosque* and **jaami'ah** جامعة *university*.
2. **'umruh akthar min alf sanah:** *Its age is more than one thousand years.* Note **akthar min** أَكْثَرُ مِنْ : *more than*, etc. See App. 4.
3. **markazu_d-diraasati_l-'islaamiyyah:** *the centre of Islamic studies* **islaamiy** إسلامي *Islamic* (m. adj.). Note **islaam** إسلام : *Islam* and **muslim** مُسْلِم : *Moslem*.
4. **al-'uluumi_d-diiniyyah:** *the religious sciences* **'ilm** عِلْم *knowledge*, *science* from **'alima** عَلِمَ : *to know*. From **'alima** are:

'allama	عَلَّمَ	<i>to teach</i> Verb Pattern II
ta'allama	تَعَلَّمَ	<i>to learn</i> , Verb Pattern V
5. **laa fi_l-'aalami_l-'arabiy... bal fi_l-'aalam kullih:** *Not only in the Arab world... but in the entire world.*
 Note the use of the expression **laa... bal** لَا ... بَلْ *not only... but*. When **bal** بَلْ is used after a negative statement, as in this case, it introduces an idea of opposition. It is usually translated by *but*, *on the contrary*.
6. **ya'tii ilayhi_T-Tullaabu_l-muslimuun:** *the Moslem students come to it* Note the singular use of the verb **ya'tii** يَأْتِي since the verb precedes the subject.
7. **sanawaat:** *years* **sanawaat** is the sound feminine plural of **sanah** سَنَة : *year*.
8. **aSbaḥa_l-'azhar:** *Al-Azhar became* **aSbaḥa:** *to become*. The word **Sabaḥ** صَبَاح : *morning* is from the same root.
9. **min ashḥar:** *of the most famous* **shahiir** شَهِير and **mashhuur** مَشْهُور mean *famous*. The following are examples of the comparative and the superlative in Arabic:
haadhihi_S-Suurah jamiilah: *This picture is beautiful.*
haadhihi_S-Suurah ajmal min tilka_S-Suurah: *This picture is more beautiful than that picture.*
haadhihi ajmal Suurah: *This is the most beautiful picture.*
haadhihi ajmalu_S-Suwwar: *This is the most beautiful of pictures.*

haadhihi min ajmali_S-Suwwar: *This is one of the most beautiful pictures.*

For the comparative and superlative see L11 N10b.

10. **Taaha ḥusayn:** *Taha Hussayn* (1889-1973) One of the greatest Arab writers of the 20th century. He was born in a village in Egypt and lost his eyesight in his early childhood. One of his best works is his autobiography **al-'ayyaam:** *The Days*.
11. **awwalan:** *first* **thaaniyan** ثَانِيًا *second*; **thaalithan** ثَالِثًا *third*.
 Examples:
awwalan: **sa-'adhab ila_l-masjid:** *First, I shall go to the mosque.*
thaaniyan: **sa-'adhab li-ziaarat Sadiiqii:** *Second, I'm going to visit my friend.*
12. **wa-qad turjima:** *It has been translated.*
turjima is the passive form of the verb **tarajama** تَرَجَّمَ : *to translate*.
 Note also the word **mutarjim** مُتَرْجِم *translator*.
13. **mu'Zam:** *majority, most of* **'aZiim** عَظِيم : *great*.
14. **'aam 1973:** *(in) the year of 1973* **'aam** عَام another word for **sanah** سَنَة : *year*.
15. **rahimahu_l-l-laah:** *May God have mercy on him!*
 An expression used after the name of a deceased person. Also **yarḥamuhu_l-l-laah** يَرْحَمُهُ اللَّهُ : *May God have mercy on him!* The root of the verb is **rahima** رَحِمَ *to have mercy on*. **rahiim** رَحِيم : *merciful*.

Part two

yaa bakhtak! *How lucky you are!*

16. **qubuulu_T-Taalibaat:** *the admission of students (f.)* **qubuul** قُبُول *acceptance, admission*, from **qabila** قَبِلَ : *to accept*.
17. **diraasiyyah:** *academic* From **diraasah:** *study, learning*. The root is **darasa:** *to study*.
18. **intihaa'ihaa:** *its completion* (referring to the year) **intihaa'** is the verbal noun of **intaha** اِنْتَهَى : *to come to an end*.
19. **atakharraj:** *I will graduate* From **takharraja:** *to graduate*. The root is **kharaja:** *to go out*.
20. **sa-tuSbihiin:** *you'll become* **aSbaḥa:** *to become*.

21. **in shaa'a_l-laah: If God is willing!**
This is an expression frequently used in Arabic, expressing a wish or a hope for a future event.

Salaatu_l-jum'ah Friday prayers

22. **Salaatu_l-jum'ah: the Friday prayer** Friday is the day of rest for Moslems, highlighted by the special Friday noon service. Friday for Moslems is similar to Saturday for Jews or Sunday for Christians.
23. **Salaata_Z-Zuhr: the noon prayer** The noon prayer on Friday for Moslems is important, and is mentioned in the **qur'aan** **قرآن** *Koran*. It is the principal congregational prayer for the week and work is suspended during the Friday noon prayer.
24. **uSallii kull yawm khams marraat: I pray every day five times.** Prayer is one of the five fundamental pillars in Islam and is one of the essential religious duties. There are five daily prayers to be recited at set times: daybreak, noon, mid-afternoon, after sunset and in the early part of the night.
25. **sa-'amurr: I will call on you tomorrow (I will pass by you).**
26. **ma'an: together** **ma'a** **مَعَ** *with*
27. **mashyan: on foot** **masha** **مَشَى** *to walk.*

Part three

al-laahu akbar! God is the greatest!

28. **anaa ghayr muslim: I'm not a Moslem.**
ghayr: *not* is a negative used to negate the equational sentences. Equational sentences (equivalent to English sentences with the verb *to be*) can also be negated by the use of **laysa** **لَيْسَ**.
Examples:
anaa ghayr 'arabiyyah: I'm not an Arab.
anaa lastu 'arabiyyah: I'm not an Arab.
For **laysa** see L16 N5.

ad-darsu_l-'ishruun

Lesson twenty

New words in this lesson

Part one

al-'ishruun

kurah (f.) -aat (p.)

kuratu_l-qadam (f.)

qadam (s.) aqdaam (p.)

al'aab

al'aab riyaadiyyah

riyaadiyyah (f.)

sallah (f.)

silaal (p.)

tinis

goolf

mubaaraat (f.)

mubaarayaat (p.)

fariiqa (m.)

firaq (p.)

nayjiirya

mal'ab (m.)

malaa'ib (p.)

naadii (m.)

nawaadii (p.)

kuratu_l-qadam

Football

العِشْرُونَ

كُرَّةُ - ات

كُرَّةُ الْقَدَمِ

قَدَمِ أَقْدَامِ

أَلْعَابِ

أَلْعَابِ رِيَاذِيَّةِ

رِيَاذِيَّةِ

سَلَّةِ

سِلَالِ

تِينِسِ

جُولْفِ

مُبَارَاةِ

مُبَارَاةِ

فَرِيقِ

فَرِيقِ

نَيْجِيرِيَا

مَلْعَبِ

مَلْعَبِ

نَادِي

نَوَادِي

twentieth

ball

football

foot

games

sports

sporting

basket

tennis

golf

match

team

Nigeria

stadium

club

ahliy

zamaalik

ittihad

oolimbii

ushajji'u

shajja'a

atamanna

tamanna

yafuuz

faaza (r.)

mutalahhif (m.) -uun (p.)

mutallahif (m.) -uun (p.)

huDuur

Part two

shawT (m.)

ashwaaT (p.)

jumhuur (m.)

laa'ibuun

laa'ib (m.s.)

hujuum (m.)

haaris (m.)

hurraas (p.)

marma

yumarriru

marrara

yaDribu

Daraba (r.)

quwwah (f.)

أَهْلِي

زَمَالِكْ

إِتِّحَادْ

أُولُمْبِي

أَشْجَعْ

شَجَّعْ

أَتَمَنِّي

تَمَنَّى

يَفُوزْ

فَازْ

مُتَلَهِّفَةٌ -- ات

مُتَلَهِّفٌ -- ون

حُضُورْ

شَوِّطْ

أَشَوَّاطْ

جُمُهورْ

لَاعِبُونَ

لَاعِبْ

هُجُومْ

حَارِسْ

حَرَّاسْ

مَرَمَى

يُمَرِّرْ

مَرَّرْ

يَضْرِبْ

ضَرَبْ

قُوَّةْ

Ahly

Zamalik

Ittihad

Olompy

I support, encourage

to encourage, to support

I hope, I wish

to wish, to hope

it wins

to win

eager

attendance

round

crowd

players

attack

keeper

goal

he passes to

to pass to

he kicks

to kick, to hit

power

atawaqqa'

tawaqqa'a

yuhriz

ahraza

hadafayn (dual)

hadaf (m.s.)

ahdaaf (p.)

aSaaba

aSaaba

gool

braavoo

haa'il

yanfukh

nafakha (r.)

Saffaarah (f.) -aat (p.)

hakam (m.)

Sifr (m.)

aSfaar

hasanan (f.)

habbadhaa

law

maangoo

lahZah -aat (p.)

uhDir

ahDara

mutahammisuun

mutahammis (m.s.)

yahtifuun

أَتَوَقَّعْ

تَوَقَّعْ

يُحْرِزْ

أَحْرَزْ

هَدَفَيْنْ

هَدَفْ

أَهْدَافْ

أَصَابَ

أَصَابَ

جُولْ

بَرَاوُوْ

هَائِلْ

يَنْفُخْ

نَفَخْ

صَفَّارَةٌ -- ات

حَكَمْ

صِفْرْ

أَصْفَارْ

حَسَنًا

حَبَدًا

لَوْ

مَانْجُوْ

لَحْظَةٌ -- ات

أُحْضِرْ

أُحْضِرْ

مُتَحَمِّسُونَ

مُتَحَمِّسٌ

يَهْتَفُونَ

I expect

to expect

he scores

to score

two goals

he scored, hit

to score, to hit

goal

bravo

great, wonderful

he blows

to blow

whistle

referee

zero, nil

good, pleasant

it would be pleasant

if

mango

moment

I bring

to bring

enthusiastic

they cheer

hatafa (r.)

waqa'a

yata'allam

ta'allama

yuSaffir

Saffara

natiijah (f.)

nataa'ij

ta'aadala

ta'aadul

Part three

is'al

sa'ala (r.)

ma'a_l-'asaf

sibaahah (f.)

hawD (m.)

ahwaaD (p.)

zujaajiy (m.)

-yah (f.)

Notes

Part one

1. **kuratu_l-qadam**: football (the ball of the foot)
2. **al-'al'aaba_r-riyaaDiyyah**: sports (the athletic games) The singular of **al'aab** is **lu'bah** : a game. **riyaaDiy** is the (m.) adjective of **riyaaDiyyah**. It is derived from **riyaaDah** : رياضة : sport.

هَتَفَ

وَقَعَ

يَتَأَلَّمُ

تَأَلَّمَ

يُصَفِّرُ

صَفَّرَ

نَتِيجَةٌ

نَتَائِجٌ

تَعَادَلُ

تَعَادُلٌ

إِسْأَلَ

سَأَلَ

مَعَ الْآسَفِ

سِبَاحَةٌ

حَوْضٌ

أَحْوَاضٌ

زُجَاجِيٌّ

--ة

to cheer

to fall

he is in pain

to suffer, to be in pain

he blows his whistle

to blow a whistle

result

to be level, to be equal

draw (equal score)

ask

to ask

with regret

swimming

bowl

glass (adj.)

3. **tuujad**: there are (it is found) The root is **وَجَدَ وَجَدَ** : to find. **tuujad** is the passive form of **tajid**: she (it) finds. For the Passive voice see App. 6J.

4. **mal'ab**: stadium **mal'ab** مَلْعَبٌ a place for playing, hence playground, stadium, athletic field.

al-'ahliy : national, also domestic, native from **ahl** أَهْلٌ family, relatives

5. **firaq kathiirah**: many teams **firaq** pl. of **fariiq** فَرِيقٌ a team.
6. **ushajji'**: I support, encourage The root is **shajja'a** شَجَّعَ to encourage.
7. **atamanna**: I wish **tamanna** تَمَنَّى : to wish is the root.
8. **lam tushaahid**: She has not watched For the use of the negative **lam** لَمْ see L12 N2. For the use of negatives in general see App. 9B.
9. **hatta_l-'aan**: until now **hatta** حَتَّى also means as far as and because of this, and therefore. For **li-haadhaa** see L13 N14.
10. **mutalahhif**: eager The verb is **tallahafa** تَلَهَّفَ to be eager, to yearn.

Part two

ash-shawTu_l-'awwal The first half

11. **yuujad jumhuur kabiir**: there is a very big crowd (a big crowd is found) **yuujad** is the Passive of the verb **yajid** يَجِدُ : he finds. The passive of the Imperfect is formed by changing the vowel of the first syllable into **u** and the vowel of the syllable before last into **a** . Examples:

Active

yaktubu يَكْتُبُ he writes
taktubu تَكْتُبُ she writes

Passive

yuktabu يُكْتُبُ it (he) is written
tuktabu تُكْتُبُ it (she) is written

For the passive see L17 N12a, and App. 6J.

12. **ba'da daqaa'iq**: in a few moments **daqaa'iq** is the plural of **daqiiqah** دَقِيقَةٌ : a minute.

13. **hal tatawaqqa'a?** Do you expect? **tawaqqa'a**: to expect, to anticipate.
14. **laa'ibuu_l-hujuum**: The defenders (the players of defence) **laa'ib** لَاعِب is the singular of **laa'ibuun** لَاعِبُونَ, and **laa'ibiin** لَاعِبِينَ. Plurals ending with **uun** وُن and **iin** يِن belong to the category of sound masculine plural, as we have learnt in L9 N9. When in a construct state, the sound masculine plurals lose the final **n**, e.g. **laa'ibuun**: players, but **laa'ibuu_l-hujuum**: players of defence.
15. **haarisu_l-marma**: the goal-keeper **marma** مَرْمَى target, goal from the root **rama** رَمَى to throw
16. **innahu yajrii bi-sur'ah**: (indeed he runs with speed) **sarii** سَرِيع : quick.
17. **bi-quwwah**: with strength **qawiy** قَوِي : strong. Note that **bi-quwwah** is made up of **quwwah**: power, strength and the preposition **bi** بِ prefixed to it. The result is equivalent to the adverb *powerfully* in English. Other examples: **bi-sur'ah** بِسُرْعَةٍ : quickly; **bi-Saraahah** بِصَرَاحَةٍ : frankly.
18. **anaa atawaqqa'a**: I expect, I anticipate **tawaqqa'a** تَوَقَّع : to expect.
19. **annahu sa-yuhriz hadafayn**: that he will score two goals. **hadafaan** or **hadafayn**: two goals; **hadaf** هَدَف : one goal.
20. **la-qad aSaaba_l-hadaf**: he has scored a goal. **qad** here, preceding the Imperfect **aSaaba** forms the equivalent of the present perfect. **la-qad aSaaba**: he has hit. **la** لَ is used with **qad** قَدْ for emphasis.
21. **man dhaalika_r-rajul**: Who's that man? **dhaalika**: that, **haadhaa**: this
22. **alladhii yankfukh fii Saffaaratih**: who's blowing (in) his whistle **Saffara** صَفَّر : to blow. **Saffarah** صَفَّارَةٌ : a whistle is derived from the same root.
23. **al-hakam**: the referee **hakama** حَكَمَ : to judge, to govern.
- ta'aadul!** A draw!
24. **ta'aadul**: a draw This noun is derived from the verb **ta'aadala** تَعَادَلَ : to be equal, to be level.
25. **fikrah**: idea **fakkara** فَكَّرَ : to think

26. **intaZirii lahZah**: wait a moment **intaZirii**: wait (f.s.); **intaZir**: wait (m.s.); **intaZiruu** wait (m.p.); **intaZara**: to wait.
27. **zujaajatayn**: two bottles This is the dual form of **zujaajah** زُجَاجَةٌ : a bottle.
28. **an-naas mutahammisuun**: the people are enthusiastic **mutahammis** مُتَحَمِّس excited, enthusiastic is the singular. **mutahammisuun**, here, is an adjective but it can also be used as a noun. It is a masculine sound plural, as the ending **uun** وُن indicates. The verb is **tahammasa** تَحَمَّسَ : to be enthusiastic.
29. **yahtifuun**: they cheer **hatafa**: to cheer.
30. **yata'allam**: he is in pain (suffering) **ta'allama** تَأَلَّمَ : to suffer, to be in pain; **alam** أَلَمَ ; pain.
31. **fa-huwa laa'ib maahir**: for he is a good player The conjunction **fa** فَ here means *because, for*. See L4 N4.
32. **yaqtarib**: he approaches, comes near **iqtaraba** اقْتَرَبَ : to approach. **qariib** قَرِيب : near.

Lesson twenty-one

Black gold

New words in this lesson

Part one

al-haadii wa-l-'ishruun	الْحَادِي وَالْعِشْرُونَ	twenty-first
aswad (m.)	أَسْوَد	black
yuunis	يُونِس	Yunes
al-kuwayt	الْكُوَيْت	Kuwait
aghna	أَغْنَى	richer
dawlah (f.)	دَوْلَة	state, country
duwal (p.)	دُول	
naamiyah (f.)	نَامِيَّة	developing
yablugh	يَبْلُغ	it amounts to
balagha (r.)	بَلَغَ	to amount to
dakhl (m.)	دَخَلَ	income
fuqaraa'	فُقَرَاء	poor
faqiir (m.s.)	فَقِير	
'aaTiluun	عَاطِلُونَ	unemployed
'aaTil (m.s.)	عَاطِل	
Daraa'ib	ضَرَائِب	taxes
Dariibah (f.s.)	ضَرِيْبَة	
maZaahir	مَظَاهِر	manifestations
maZhar (m.s.)	مَظْهَر	
madaniyyah (f.)	مَدْنِيَّة	(modern) civilization

'imaaraat

'imaarah (f.s.)

fakhmah (f.s.)

taqaddum (m.)

yahyaa

yahyaa (r.)

عِمَارَات

عِمَارَة

فَخْمَة

تَقَدُّم

يَحْيَا

يَحْيَا

buildings

luxurious

progress

it (he) lives

to live

Part two

anwii

nawa (r.)

qariiban

naSaa'ih

naSiihah (s.f.)

taqlaq

qaliqa (r.)

takyiif

hawaa' (m.)

takyiif hawaa'

'aadatan

hatta

dashdaashah (f.)

ridaa' (m.)

khafiif (m.)

khifaaf (p.)

tastaTii'

istaTaa'a

badlah (f.)

ooroopiyyah

'abaa'ah (f.) -aat (p.)

أَنْوِي

نَوِي

قَرِيبًا

نَصَائِح

نَصِيحَة

تَقْلَق

قَلِقَ

تَكْيِيف

هَوَاء

تَكْيِيف هَوَاء

عَادَةً

حَتَّى

دَشْدَاشَة

رَدَاء

خَفِيف

خِفَاف

تَسْتَطِيع

إِسْتَطَاعَ

بَدَلَة

أُورُوبِيَّة

عَبَاءَة -- ات

I intend to

to intend to

soon, shortly

advice

you worry

to worry

conditioning

air

air conditioning

usually

even

dashdasha

dress

light, not heavy

you can

to be able to

suit

European

cloak

maTluub (m.)	مَطْلُوب	required
muhandis -uun (p.)	مُهَنْدِس -- وون	engineer
i'laan (m.) -aat (p.)	إِعْلَان -- ات	advertisement
waZiifah (f.)	وَزَيْفَة	position, job
waZaa'if (p.)	وَزَائِف	
wizaarah (f.) -aat (p.)	وِزَارَة -- ات	ministry
khaaliyah (f.)	خَالِيَة	vacant
murattab (m.) -aat (p.)	مُرْتَب -- ات	salary
waziir (m.)	وَزِير	minister
wuzaraa' (p.)	وُزَرَاء	
sharT (m.)	شَرْط	condition
shuruuT	شُرُوط	
sinn (m.)	سِنَّ	age
Part three		
ta'arraftu	تَعَرَّفْتُ	I made the acquaintance of
ta'arrafa	تَعَرَّفَ	to get acquainted with
ghaniy (m.)	غَنِيّ	rich
yakhthalif	يَخْتَلِفُ	it is different
ikhthalafa	اِخْتَلَفَ	to be different
fakkarat	فَكَّرَتْ	she thought
fakkara	فَكَّرَ	to think
majmuu' (m.)	مَجْمُوع	total
hadiyyah (f.)	هَدِيَّة	present
hadaayaa (p.)	هَدَايَا	
'iqd (m.)	عِقْد	necklace
'uquud (p.)	عُقُود	
'iyaar -aat (p.)	عِيَار -- ات	measure
qiiraaT	قِيرَاط	carat

Notes

Part one

1. **adh-dhahabu_l-'aswad:** oil, petroleum (the black gold) an expression aptly used for oil.
2. **waSalatnii:** it (referring to risaalah) reached me. **waSalatnii** is composed of **waSalat** وَصَلَتْ (f. referring to risaalah: letter) and the suffix **nii** نِي me. As we have learnt in L5 N24 pronouns in the accusative case, i.e. acting as objects of the verb, can be attached to the verbs. Thus **zaara** زَارَ he visited, but **zaaranii** زَارَنِي he visited me. The following table shows the verb **zaara** زَارَ used with personal pronouns: I, he, etc. and joined to the attached pronoun **hu** هُوَ : him. **zaara:** to visit; also he visited.

anaa zurtuhu	أَنَا زُرْتُهُ	I visited him
anta zurtahu	أَنْتَ زُرْتَهُ	you (m.) visited him
anti zurtihi	أَنْتِ زُرْتِهِ	you (f.) visited him
huwa zaarahu	هُوَ زَارَهُ	he visited him
hiya zaarathu	هِيَ زَارَتْهُ	she visited him
nahnu zurnaahu	نَحْنُ زُرْنَاهُ	we visited him
antum zurtumuuhu	أَنْتُمْ زُرْتُمُوهُ	you (m.p.) visited him
hum zaaruuhu	هُمْ زَارُوهُ	they (m.p.) visited him
hunna zurnahu	هُنَّ زُرْنَهُ	they (f.p.) visited him

Often in this course we have omitted the final vowel **u** of **hu**, thus saying **zurtuh** instead of **zurtuhu**: I visited him.

3. **al-kuwayt:** Kuwait Note that in Arabic the definite article is added to a number of countries and cities such as **al-qaahirah** الْقَاهِرَة : Cairo, **al-quds** الْقُدْس : Jerusalem, and **al-'iraaq** الْعِرَاق : Iraq.
4. **fii yawmi_l-khamsa, khamsata 'ashrah yuuliyah:** Thursday, 15th July (in the day of Thursday 15 July) Note this way of expressing the date in Arabic when writing a letter.

5. **min aghna balad fi_l-‘aalam:** *from the richest country in the world*
ghaniy غَنِيّ *rich, wealthy*
aghna min أَغْنَى مِنْ *richer, wealthier than*
aghna balad أَغْنَى بَلَد *the richest country*
6. **ad-dawlah:** *the country, state* **duwal** دَوْل *countries is the plural.*
7. **an-naamiyah:** *progressing, growing, prospering (f.)* from the root **namaa** نَمَا *to grow, to increase.*
8. **yablugh dakhluhaa:** *its income amounts to* **dakhl** دَخَلَ *income, revenue from dakhala: to enter.*
9. **diinaar:** *dinar, the currency used in Kuwait and some other Arab countries.*
10. **laysa fi_l-kuwayt fuqaraa’:** *There aren’t any poor people in Kuwait.*
faqiir فَقِير *: a poor man is the singular of fuqaraa’. Note the use of the negative laysa. Example:*
fi_l-hadiiqah shajarat laymuun: *There is a lemon tree in the garden.*
laysa fi_l-hadiiqah shajarat laymuun: *There isn’t a lemon tree in the garden.*
11. **‘aaTiluun:** *unemployed (p.)* **‘aaTil** عَاطِل *: unemployed, idle (s.). The word ‘uTlah عَطَّلَ *: vacation, holiday is derived from the same root; ‘uTlatu_l-’usbuu’:* *weekend.**
12. **wa-ma‘a haadhhaa:** *in spite of this, nevertheless* **ma‘a** مَعَ *: with, ma‘an مَعًا *together.**
13. **laa yadfa‘uun Daraa’ib:** *they (m.p.) do not pay taxes. Daraa’ib* *taxes, is pl. of Dariibah* ضَرِيْبَة *: tax. Note Dariibat* دَخَلَ *income tax.*
14. **maZaahir:** *appearances, manifestations, plural of* **maZhar** مَظْهَر *: appearance, from Zahara* ظَهَرَ *: to appear, to emerge.*
15. **‘imaaraat:** *buildings* **‘imaaraat** *is the sound feminine plural of ‘imaarah* عِمَارَة *: a building. Note also the two words mustashfayaat and sayyaaraat in the following lines. They are the sound feminine plural of mustashfa* مُسْتَشْفَى *: a hospital and sayyaarah* سَيَّارَة *: a car.*

Part two

miSriy wa-kuwaytiy yatahaddathaan *An Egyptian and a Kuwaiti talk*

16. **anwii_s-safar:** *I intend to travel. saafara* سَافَرَ *: to travel*
17. **qariiban:** *shortly, in the future*
18. **naSaa’ih:** *advice* Plural of **naSiihah** نَصِيْحَة *: advice.*
19. **sa-yakuun:** *it will be* **sa-yakuun** *is the future tense of* **kaana** كَانَ *to be.*
kaana fi_l-bayt: *He was at home. sa-yakuun fi_l-bayt* **ghadan:** *He will be at home tomorrow.*
20. **laa taqlaq:** *don’t worry* **qaliqa** قَلِقَ *: to worry.*
21. **al-buyuut wa-l-makaatib:** *houses and offices* **bayt** and **maktab** مَكْتَب *are the singular forms.*
22. **hatta_s-sayyaaraat:** *even the cars* **hatta** حَتَّى *has a variety of meanings according to context: till, until, as far as, even.*
23. **tastaTii’:** *you may, you can* **istaTaa’a** اِسْتَطَاعَ *: to be able to. This verb is usually followed by* **an** أَنْ *and a verb in the infinitive, tastaTii’ an tusaafir:* *you can travel, or by a verbal noun, tastaTii’u_s-safar:* *you can travel (the travelling).*
- maTluub muhandis** *Engineer required*
24. **maTluub:** *required* **Talaba:** *to require, to ask for* *is the root. Both the word* **Taalib** طَالِب *: a seeker, student and* **maTluub** مَطْلُوب *: required, wanted, sought for, are derived from this root.*
25. **khams wa-thalaathuun:** *thirty-five*

New words in this lesson

Part one

ath-thaanii wa-l-'ishruun	الثَّانِي وَالْعِشْرُونَ	twenty-second
ramsiis	رَمْسِيْس	Ramases
sikkah (f.)	سِيكَّة	way, route
sikak (p.)	سِيكَّ	
hadiid (m.)	حَدِيد	iron
as-sikkah_l-hadiid	السِّيَكَّة الْحَدِيد	railway
wasT (m.)	وَسْط	middle
daakhil	دَاخِل	inside
hajz (m.)	حَجَز	reservation
amaanaat	أَمَانَات	left luggage, deposits
amaanah (f.s.)	أَمَانَة	
muzdahimah (f.)	مُزْدَحِمَة	full, crowded
musaafir (m.) -uun (p.)	مُسَافِر -ون	traveller
yuwaddi'	يُودِّع	he says good-bye
wadda'a	وَدَّعَ	to take leave
yalhaq	يَلْحَق	he catches, overtakes
lahiqa (r.)	لَحِقَ	to catch, to catch up with
qaama	قَامَ	he started
qaama (r.)	قَامَ	to start

Part two

thaman (m.)	ثَمَن	fare, price
athmaan (p.)	أَثْمَان	
bi-maa fiihaa	بِمَا فِيهَا	including
shayyaal (m.) -uun (p.)	شَيَّال -- وَن	porter
shunaT	شُنْط	suitcases
shanTah (f.s.)	شَنْطَة	
ijtimaa' (m.) -aat (p.)	اجْتِمَاع -- ات	meeting
shaakiruun	شَاكِرُون	thankful
shaakir (m.s.)	شَاكِر	
asri'ii	أَسْرِعِي	hurry
asra'a	أَسْرَع	to hurry
ma'a_s-salaamah	مَعَ السَّلَامَة	good-bye

Notes

Part one

1. bi-daakhilihaa: inside it daakil دَاخِل : inside, in. dakhala دَخَلَ : to enter.
2. tadhaakiri_d-darajah_l-'uula: first class tickets tadhkarah: a ticket. For ordinal numbers see L7 N2a.
3. maktab li-l-hajz: a reservation office hajza حَجَزَ : to reserve is the root.
4. muzdahimah: crowded izdahama إِزْدَحَمَ : to be crowded.
5. haadhaa musaafir: this is a departure massafir: مُسَافِر traveller; saafara سَافَرَ : to travel; safar سَفَر : travel, travelling.
6. dhaaka qaadim: that's an arrival qadima قَدِمَ : to arrive. dhaaka: that has a similar meaning to dhaalika ذَلِكَ : that. See L2 N25b.
7. li-yalhaq: to catch lahiqa: to catch up with is the root.

8. qaama: it started, departed qaama قَامَ : to get up, to rise, but also to set out, to leave.
9. muSaghgharah: reduced Saghghara صَغَّرَ : to reduce, Saghiir صَغِير : small.
10. qiyaam wa-wuSuul: leaving and arriving qiyaam and wuSuul are the verbal nouns (derived directly from the verb) of the verbs qaama: to leave, to rise and waSala وَصَلَ : to arrive.
11. farah wa-bukaa': rejoicing and crying Verbal nouns of the verbs fariha فَرِحَ : to rejoice, to be happy and baka بَكَى : to cry.
12. tawdii' wa-stiqbaal: leave-taking and welcoming (receiving) tawdii' and istiqbaal اِسْتِقْبَال are the verbal nouns of the verbs wadda'a: to say goodbye and istaqbala اِسْتَقْبَلَ : to receive, to meet.
13. baynamaa: while Note the difference between baynamaa and 'indamaa: when.
Examples:
'indama dhahabtu ila dimashq zurtu Sadiiqii: when I went to Damascus I visited my friend.
baynamaa kaanat ukhtii taTbukhu_T-Ta'aam katabtu risaalah. While my sister was cooking a meal, I wrote a letter.

Part two

fii maktabi_s-siyaahah At the travel agent's

14. shakhSiyyan: personally From shakhs شَخْص person, individual.
15. li-'annahaa asra': because it is faster For li-'anna: because see L13 N8.
16. tufaDDilaan: they both prefer This is the dual form faDDala فَضَّلَ : to prefer.
17. li-haadhaa: that is why, therefore For li-haadhaa see L13 N15.
18. tastaghriq: it takes, it occupies, it lasts istaghraqa اِسْتَغْرَقَ (Verb Pattern X) means to last, to occupy (time).
19. lam ujarrib muTlaqan: I've never tried, I have not tried at all. muTlaqan: absolutely; when used with a negative verb it means never, not at all. For the use of lam لَمْ see L12 N2.
20. tuqaddam: it (she) is offered tuqaddam is the passive form of tuqaddim تَقَدَّمَ : she offers, she presents. For the passive see App. 6J.

21. **li-l-^{ashaa}' wa-l-fuTuur:** for supper and breakfast The corresponding verbs are **ta^{ashsha}** تَعَشَّى to have supper or dinner and **faTara** فَطَرَ to have breakfast.
22. **li-dh-dhahaab wa-l-'iyaab:** for going and returning **dhahaba:** to go, to leave; **aaba** أَب to come back.
23. **al-'akl wa-n-nawm:** eating and sleeping **akala** أَكَلَ : to eat; **naama** نَام : to sleep. Both **akl** أَكْل and **nawm** نَوْم are verbal nouns.
24. **a^{Tinaa}:** give us **a^{Ti}** أَعْطِ give (m.); **a^{Tii}** give (f.); **acTuua** أعطوا give (m.p.). For the Imperative see L12 N21, N22, and remember that the Imperative, like the Perfect and the Imperfect, can be joined to the attached pronouns.
- 'ala_r-raSiif** On the platform
25. **khudh:** take **khudh** is the (m.s.) Imperative of the verb **akhadha** أَخَذَ : to take.
- | | | |
|-----------------|--------|-------------|
| khudh: | خَذ | take (m.) |
| khudhii: | خَذِي | take (f.) |
| khudhuu: | خَذُوا | take (m.p.) |
26. **shunaT:** suitcases The singular is **shanTah** شَنْطَة .
27. **yajib an ahDura_jtimaa'an:** I have to attend a meeting. Notice that **yajib:** must is followed by **an** أَنْ and a verb in the Imperfect. **yajib** remains the same with the different persons. It is the verb after **an** أَنْ that changes to show the different persons. Examples:
- yajib an tahDur:** you (m.) have to come (attend).
- yajib an tahDurii:** you (f.) have to come.
- yajib an tahDur:** she has to come.
- yajib an tahDuruu:** you (m.p.) have to come.
28. **nahnu shaakiruun:** we are thankful **shaakiruun** is the masculine plural of **shaakir:** thankful.
29. **huDuurak li-tawdii'inaa:** your coming to see us off **huDuur:** presence is derived from **haDara:** to come, to attend. **tawdii'** تَوَدَّع : leave-taking is the verbal noun of the verb **wadda'a** وَدَّعَ : to say good-bye.
30. **asri'ii:** hurry up **asri'ii** is the (f.s.) Imperative of the verb **asra'a** أَسْرَعَ : to hurry.

Lesson twenty-three

New words in this lesson

Part one

ath-thaalith wa-l-'ishruun	الثَّالِثُ وَالْعِشْرُونَ
ma'bad (m.)	مَعْبَد
ma'aabid (p.)	مَعَابِد
al-karnak	الْكَرْنَكْ
waadii (m.)	وَادِي
widyaan (p.)	وَدْيَان
malikaat	مَلِكَات
malikah (f.s.)	مَلِكَة
abu simbil	أَبُو سِمْبِل
sadd (m.)	سَدّ
suduud (p.)	سُدُود
as-saddu_l-'aaliy	السَّدُّ الْعَالِي
mufaaja'ah (f.) -aat (p.)	مُفَاجَأَة - ات
lammaa	لَمَّا
lan	لَنْ

Part two

saarraah (f.)	سَارَّة
shakhSiyy (m.)	شَخْصِيّ
urahhib	أَرْحَب

Luxor and Aswan

twenty-third

temple

Al-Karnak

valley

queens

Abu-Simbil

dam

the High Dam

surprise

when

not

pleasant

personal

I greet

rahhaba (r.)	رَحَبَ	to greet
tamatta'naa	تَمَتَّعْنَا	we enjoyed
tamatta'a	تَمَتَّعَ	to enjoy
ma'a dhaalika	مَعَ ذَلِكَ	in spite of that
ahlaam	أَحْلَامَ	dreams
hulm (m.s.)	حُلْمَ	
yusammuun	يُسَمُّونَ	they call, name
samma	سَمَّى	to name
ma'luumaat	مَعْلُومَات	information
kiiloomitraat	كِيلُومِترَات	kilometres
kiiloomitr (m.s.)	كِيلُومِترَ	
Tuul (m.)	طُولَ	length
irtifaa' (m.)	إِرْتِفَاعَ	height
istamarra	اِسْتَمَرَّ	it lasted, it continued
buhayrah (f.)	بُحَيْرَة	lake
-aat (p.)	ات	
waraa'	وَرَاءَ	behind
naaSir	نَاصِرَ	Nasser
Dakhmah (f.)	ضَخْمَة	big
yahfaZ	يَحْفَظُ	it saves
hafiZa (r.)	حَفِظَ	to save, to keep
Dayaa' (m.)	ضَيَاعَ	waste, loss
faa'idah (f.)	فَائِدَة	function, use
fawaa'id (p.)	فَوَائِدَ	
tawliid (m.)	تَوْلِيدَ	generating
kahrabaa' (f.)	كَهْرَبَاءَ	electricity
isti'maal (m.)	اِسْتِعْمَالَ	use
idaarah (f.)	إِدَارَة	running, turning
iDaa'ah (f.)	إِضَاءَة	lighting

aghraaD	أَغْرَاضَ	purposes
gharaD (m.s.)	غَرَضَ	
manziliyyah (f.)	مَنْزِلِيَّةَ	domestic

Part three

ja'alat	جَعَلَتْ	it made
ja'ala (r.)	جَعَلَ	
sahl (m.)	سَهْلَ	easy
naghsil	نَغْسِلَ	we wash
ghasala (r.)	غَسَلَ	to wash
ghassaalah (f.)	غَسَّالَة	washing machine
kahrabaa'iyyah (f.)	كَهْرَبَائِيَّةَ	electric
faaTimah (f.)	فَاطِمَة	Fatima
tanZiif (m.)	تَنْظِيفَ	cleaning
sajaajiid	سَجَاجِيدَ	carpets
sujjaadah (f.s.)	سَجَّادَة	
inqaTa'at	اِنْقَطَعَتْ	it was cut off
inqaTa'a	اِنْقَطَعَ	to be cut off
ta'aTTala	تَعَطَّلَ	it stopped
mundhu	مِنْذُ	since
uhaawil	أَحَاوَلَ	I try
haawala	حَاوَلَ	to try
sikriteerah (f.)	سِكْرِيْتِيْرَة	secretary
ghariib (m.)	غَرِيبَ	strange
lam tudiirii	لَمْ تُدِيرِي	you didn't
		switch on
adaara	أَدَارَ	to switch on

Part one

1. **madiinataan**: two cities **madiinah**: city is the singular; **madiinataan** is the dual form; **mudun** is the plural.
2. **aalaaf**: thousands **alf** أَلْف : one thousand is the singular.
3. **ma'bad_i-karnak**: the Temple of Karnak A temple built by the old Egyptians. **ma'bad**: a place of worship, a temple, from 'abada: to worship.
4. **waadii_i-muluuk, wa-waadii_i-malikaat**: the Valley of the Kings and the Valley of the Queens.
These two valleys are the burial places of many of Ancient Egypt's kings and queens. **muluuk**: kings is the plural of **malik** مَلِك : a king; **malikaat** is the sound feminine plural of **malikah** مَلِكَة : a queen.
5. **ma'bad abu simbil**: Abu Simbil Temple Another great temple built by the Ancient Egyptians.
6. **sa-takuun**: it will be **sa-takuun** is the Future tense of **takuun**.
Remember that **sa-** سَ when prefixed to the Imperfect indicates the future. **kaana** كَانَ : to be is the root.
7. **lammaa**: when **lammaa** here has the same function as 'indamaa عِنْدَمَا. For 'indamaa see L10 N24.
8. **fi-ntiZaarihim**: waiting for them (in their waiting) **intiZaar** اِنْتَظَرَ is the verbal noun of **intaZara** اِنْتَظَرَ : to wait. **intaZara** is Verb Pattern VIII.
9. **lan a'uud**: I shan't return.
The negative **lan** لَنْ is used to negate the future. We have learned that to indicate the future in Arabic we either use the Imperfect, or the Imperfect with the prefix **sa-** سَ. Examples:
a'uudu ila dimashq ghadan: I return to Damascus tomorrow.
sa-'a'uud ila dimashq ghadan: I'll return to Damascus tomorrow.
However to negate both these sentences we use **lan** with the Imperfect:
lan a'uud ila dimashq ghadan: I shan't return to Damascus tomorrow.

mufaaaja'ah saarraah A pleasant surprise

10. **yaa la-haaa min mufaaaja'ah saarraah**: what a pleasant surprise! **yaa la-haa min** with the (f.s.) **yaa la-hu min** with the (m.s.) are expressions used to express surprise, admiration or joy.
11. **wa-'illa kuntu ji'tu**: or else (otherwise) I would have come **illa** also means except. See L17 N20.
12. **wa-ma'a dhaalik**: but in spite of that Note the expressions **ma'a** مَعَ and **dhaalika** ذَلِكَ with the meaning but in spite of that. Example: **kaana mariiDan, wa-ma'a dhaalik dhahaba il_s-siinimaa**: He was ill, but in spite of that he went to the cinema.

as-saddu_i-'aaliy The High Dam

13. **yusammuunahu**: they call it (him) **samma** سَمَّى : to call.
14. **irtifaa'uh**: its height **irtafa'a** اِرْتَفَعَ : to rise, to go up; **rafa'a** رَفَعَ : to lift, to raise.
15. **mi'ataan wa-khamsuun**: two hundred and fifty
16. **tusamma**: it (she) is called **tusamma** is the passive form of **tusammi**: she names. The word **ism** اِسْم : name is derived from the same root.
17. **Dayaa'ihaa**: its being wasted **Dayaa'** ضَيَاع : loss. The root is **Daa'a** ضَاع : to be lost.
18. **tawliid**: generating. **wallada** وَلَدَ : to generate.
19. **li-sti'maalihaa**: to use it (for using it) **isti'maal** usage, application is the verbal noun of **ista'mala** اِسْتَعْمَلَ : to use, to apply. **ista'mala** is Verb Pattern X.
20. **idaarah**: running, turning **adaara** اَدَارَ : to turn; **daara** دَارَ : to revolve.

Lesson twenty-four

New words in this lesson

Part one

ar-raabi° wa-l-°ishruun (m.)	الرَّابِعَ وَالْعِشْرُونَ	twenty-fourth
ra'fat	رَأَفَتْ	Rafat
aatiyah (f.)	آتِيَّة	following
ab'ath	أَبَعَثَ	I send
ba'atha (r.)	بَعَثَ	to send
awaa'il	أَوَائِلَ	beginning
awwal (s.)	أَوَّلَ	
amriikiyyah (f.) -aat (p.)	أَمْرِيكِيَّةٌ -- ات	American
amriikiy (m.) -uun (p.)	أَمْرِيكِيٌّ -- ون	
ahla	أَحْلَى	more beautiful
maa 'ahla	مَا أَحْلَى	How beautiful!
manaaZir	مَنَاظِرَ	landscape, scenery
manZar (m.s.)	مَنْظَرٌ	
raa'i° (m.)	رَائِعٌ	superb
tilaal	تِلَالٌ	hills
tall (f.s.)	تَلٌّ	
alTaf	الْطَّفُ	more pleasant
maa alTaf	مَا الطَّفُ	How pleasant!
raqaSaat	رَقَصَاتٌ	dances
raqSah (f.s.)	رَقْصَةٌ	
saahirah (f.)	سَاحِرَةٌ	fascinating
saahir (m.)	سَاحِرٌ	

Part two

fi_l-waaqi ^c	فِي الْوَاقِعِ
dukhuul (m.)	دُخُول
^c uud (m.)	عُود
a ^c waad (p.)	أَعْوَاد
piyaanoo (m.)	بِيَانُو
kamaan (m.)	كَمَان
gharbiyyah (f.)	غَرْبِيَّة
bi_t-ta'kiid	بِالتَّأَكِيدِ
jaaz	جَاز
klaasiikiyyah (f.)	كَلَّاسِيكِيَّة
najaah (m.)	نَجَاح
simfooniyyah (f.) -aat (p.)	سِمْفُونِيَّة -- ات

Part three

ma'alihsh	مَعْلَهِش	don't worry
aaloo	أَلُو	hello
mawjuud (m.)	مَوْجُود	present
khayrii	خَيْرِي	Khayry
irfa ^c	إِرْفَع	raise
rafa'a (r.)	رَفَعَ	to raise
nimrah (f.)	نِمْرَة	number
nimar (p.)	نِمَر	
tis'ah (f.)	تِسْعَة	nine
ghalaT (m.)	غَلَطَ	wrong
thamaaniyah (f.)	ثَمَانِيَّة	eight
kaaziinoo (m.)	كَازِينُو	Kazino
qurS (m.)	قُرْص	dial
aqraaS (p.)	أَقْرَاص	
khaTa' (m.)	خَطَأَ	wrong

in fact
going into
lute

piano
violin
western
certainly
jazz
classical
success
symphony

ghaabah (f.) -aat (p.)

Sanawbar

najuu^c

jaa'a (r.)

غَابَة -- ات

صَنْوَبَر

نَجُوع

جَاع

wood

pine

we feel hungry

to feel hungry

Notes

Part one

1. arjuu an takuun...bi-khayr: I hope (that) you are ... well. yakuun is the

Imperfect of kaana كَان : to be. As we have mentioned before, only the

Perfect of kaana can be used in Arabic to express the English verb to be. If you want to say in Arabic, the boy is here you use an equational sentence: al-waladu hunaa. In the sentence above the Imperfect is used

after an أَنْ in a subordinate clause following the clause with the main

verb arjuu. The Perfect of kaana is conjugated like the verb qaala, see App. 6G.

Examples:

arjuu an takuun	أَرْجُو أَنْ تَكُونَ	I hope you are
arjuu an yakuun	أَرْجُو أَنْ يَكُونَ	I hope he is
arjuu an takuunuu	أَرْجُو أَنْ تَكُونُوا	I hope you are (m.p.)
arjuu an yakuunuu	أَرْجُو أَنْ يَكُونُوا	I hope they are (m.)

Notice that we have said an takuunuu instead of takuunuun and an yakuunuu instead of yakuunuun (see the conjugation of the Imperfect

App. 6B.). After an أَنْ the Imperfect loses its final n in the 2nd person feminine singular, e.g. taktubiin: you write; in the dual, e.g. taktubaan: you write, yaktubaan: they write; and in the 2nd and 3rd person plural, e.g. taktubuun: you write, yaktubuun: they write. These verbs after an become: taktubii, taktubaa, yaktubaa, taktubuu, yaktubuu.

2. awaa'il: the beginning awaa'il is the plural of awwal أَوَّل : first.

3. maa ahla! How lovely! How beautiful! Note the expression of maa مَا followed by a verb in the singular masculine. This verb does not change

with the different persons, but it can either be used independently or joined to the attached pronouns. Note also that the form of this verb is similar to the form of the adjective in the comparative. This structure in Arabic expresses admiration, wonder or pleasure. Examples:

maa ajmal: *How beautiful!*

maa akthar: *How plentiful!*

maa as'adahaa: *How happy she is!*

as'ad is derived from **sa'iid**: *happy*.

4. **jibaaluhaa wa-tilaaluhaa:** *its mountains and its hills* **jibaal** and **tilaal** are the plurals of **jabal** جَبَل : *a mountain* and **tall** تَلَّ : *a hill*.

5. **aghaanii:** *songs* **ughaniyah** أُغْنِيَّة : *a song* **ghanna** غَنَّى : *to sing*.
sha'biyyah: *popular, of folk origin* **sha'b** شَعْب : *people*.

iqтираah haa'il *A wonderful suggestion!*

6. **idhan:** *then, if so* **idhan** إِذْن is the same as إِذَا , also transliterated as **idhan**.
7. **ad'uuka ila:** *I invite you* Notice that *to invite* is **da'a ila**, with the verb followed by the preposition **ila**. **da'wah:** *an invitation*.
8. **muqaabalah:** *meeting* **muqaabalah** is the verbal noun of **qaabala** قَابَلَ : *to meet*.

samiir bithoovin *Sameer Beethoven*

9. **anaa ghayr muta'akkid:** *I'm not sure* Note the negative **ghayr** which is used to negate the equational sentences: i.e. sentences equivalent to sentences with the verb *to be* in English. See L4N11. **laysa** لَيْسَ : *is not* is another negative used to negate equational sentences, only **laysa** is a verb while **ghayr** is not. You can either say, **anna ghayr muta'akkid**, or, **anaa lastu muta'akkidan** meaning *I'm not sure*. For **laysa** see L16 N5.
10. **rubbamaa:** *maybe, perhaps* For **rubbamaa** see L12 N31.

Lesson twenty-five

New words in this lesson

Part one

al-khaamis wa-l-'ishruun الْخَامِسُ وَالْعِشْرُونَ

muzayyin (m.) -uun (p.) مُزَيِّنٌ -- وَن

sha'r (m.) شَعْرٌ

Saaloona (m.) -aat (p.) صَالُونَ -- ات

naZiif (m.) نَظِيفٌ

nuZafaa' (p.) نُظَفَاءُ

murattab (m.) -uun (p.) مُرَتَّبٌ -- وَن

mir'aat (f.) مِرْآةٌ

marayyaa (p.) مَرَايَا

fuuta (f.) فُوطَةٌ

fuwaT (p.) فُوطٌ

raqabah (f.) رَقَبَةٌ

riqaab (p.) رِقَابٌ

katif (m.) كَتِيفٌ

aktaaf (p.) أَكْتَافٌ

durj (m.) دُرْجٌ

adraj (p.) أَدْرَاجٌ

akhraja أَخْرَجَ

akhraja أَخْرَجَ

The hairdresser

twenty-fifth

hairdresser

hair

salon

clean

tidy

mirror

towel

neck

shoulder

drawer

he took out

to take out

mishT (m.)	مِشْط	comb
amshaaT (p.)	أَمْشَاط	
miqaSS (m.) -aat (p.)	مِقْصَّ -- ات	scissors
yamiin	يَمِين	right
yasaar	يَسَار	left
furshah (f.)	فُرْشَة	brush
furash (p.)	فُرْش	
shaampuu (m.)	شَامْبُو	shampoo
qaSSa	قَصَّ	he cut
qaSSa (r.)	قَصَّ	to cut
aTraaf	أَطْرَاف	ends, edges
Taraf (m.s.)	طَرَف	
Saffafa	صَفَّفَ	he set, arranged
Saffafa	صَفَّفَ	to set, arrange
Tariiqaah (f.)	طَرِيقَة	fashion, way
Turuq (p.)	طُرُق	
mujaffif (f.) -aat (p.)	مُجَفِّف -- ات	drier
muSawwarah (f.)	مُصَوِّرَة	illustrated
muSawwar (m.)	مُصَوِّر	
tamma	تَمَّ	it was completed

Part two

hilaqaah (f.)	حِلَاقَة	hairdressing,
		shaving
uqaSSiru	أَقْصِرُ	I shorten
qaSSara	قَصَّرَ	to shorten
Saabuun (m.)	صَابُون	soap
khaaSS (m.)	خَاص	special
jaaff (m.)	جَاف	dry

mustahDar (m.) -aat (p.)	مُسْتَحْضَر -- ات	chemical
yuqawwii	يُقَوِّي	it strengthens
qawwa	قَوَى	to strengthen
mirwahah (f.)	مِرْوَحَة	fan
maraawih (p.)	مَرَاوِح	
jaalis (m.) -uun (p.)	جَالِس -- ون	sitting, seated
mumaththil (m.) -uun (p.)	مُمَثِّل -- ون	actor
ma'ruuf (m.)	مَعْرُوف	known
-uun (p.)	-- ون	
dawr (m.)	دَوْر	role
adwaar (p.)	أَدْوَار	
shirriir (m.)	شَرِير	villain
ashraar (p.)	أَشْرَار	
farq (m.)	فَرْق	parting (in hair)
haakadhaa	هَكَذَا	in this manner
amiinah	أَمِينَة	Amina
tura	تَرَى	I wonder
tumsik	تُمْسِك	she holds
amsaka	أَمْسَكَ	to hold
yad (f.)	يَد	hand
aydii (p.)	أَيْدِي	
baaruukah (f.)	بَارُوْكَة	wig

Part three

jarahtu	جَرَحْتُ	I cut, wounded
jaraḥa (r.)	جَرَحَ	to wound
jurh (m.)	جُرْح	wound
juruuh (p.)	جُرُوح	

khadd (m.)	خَدّ	cheek
khuduud (p.)	خُدُود	
athnaa'	أَثْنَاءَ	while, during
intabahtu	إِتْتَبَهْتُ	I paid attention
intabaha	إِتْتَبَهَ	to pay attention
tasta'mil	تَسْتَعْمِلُ	you use
ista'mala	إِسْتَعْمَلَ	to use
maakiinah (f.) -aat (p.)	مَآكِينَةٌ -- آت	machine
maakiinat hilaqaah	مَآكِينَةٌ حِلَاقَةٌ	electric razor
amwaas	أَمْوَاسَ	blades
muus (m.s.)	مُوسَ	
lihyah (f.)	لِحْيَةٍ	beard
liha (p.)	لِحَى	
nisyaan (m.)	نِسْيَانٌ	absentmindedness
halaqa	حَلَقَ	he shaved
halaqa (r.)	حَلَقَ	to shave

Notes

Part one

1. **kuntu qad du'iitu:** *I had been invited* The Perfect of **kaana** كَانَ : *to be* is followed by the Perfect of another verb (here, the Perfect of the passive form of the verb **da'wtu** دَعَوْتُ : *I invited* to express the equivalent of the past perfect in English (i.e. with *had*). Note that **qad** قَدْ is placed between the two verbs, and that it serves to express the past perfect in such a sentence. For **qad** see L14 N6.
2. **ba'da an hajaztu:** *after I had reserved* Here we have another example of how the past perfect can be expressed in Arabic. **ba'da:** *after*, followed by a verb in the Perfect, preceded by **an**, form the sentence

ba'da an hajaztu. A similar clause is: **dhahabtu ba'da 'an akaltu:** *I left after I had eaten.*

3. **murattab:** *tidy* from **rattaba** رَتَّبَ : *to tidy, to arrange.*
4. **al-mishT wa-l-miqasS:** *the comb and the scissors* **qaSSa:** *to cut; mashshaTa:* *to comb (hair).*
5. **ba'da dhaalik:** *after that* Note the difference between **ba'da dhaalik:** *after that* and **ma'a dhaalik:** *in spite of that.*
6. **baynamaa kuntu astami':** *while I was listening* Note the use of the Perfect of **kanaa** followed by the Imperfect of another verb to express a continuous action. Examples:
kuntu aktub: *I was writing*
kaanuu yashrabuun: *they were drinking*
kaanat taqra': *she was reading*
7. **mujaffif:** *drier* **jaffafa:** *to dry*
8. **wa-'akhadhtu aqra':** *and I started reading* Notice that the verb **akhadhtu**, which is in the Perfect, is followed by another verb in the Imperfect, **aqra'**, to express the equivalent to *I started reading (to read)*. Other examples:
bada'a yatakallam: *he started talking (to talk)*
jalasat tastami' ila l-muusiiqa: *she sat listening to music.*
9. **muSawwarah:** *illustrated* **Suurah** صُورَةٌ : *a picture; Suwar* صُورَ : *pictures; Sawwara:* *to photograph.*

Part two

fii Saalooni_l-hilaqaah *At the hairdresser's (barber's)*

10. **wa-ka-dhaalik:** *as well (and like that)* The prefix **ka** كَ means *like*. Note the following sentences:
qalamii ka-qalamika: *my pencil is like your pencil.*
lawn sha'rihaa ka-lawn sha'rii: *The colour of her hair is like the colour of my hair.*
11. **mumaththil:** *actor* **yumaththil:** *to act, represent.*
- al-mawDuu' basiiT jiddan** *It's very simple!*
12. **yaa tura:** *I wonder* This expression is used idiomatically.
13. **tuSaffifuh:** *she arranges it (her hair)* **Saffafa:** *to arrange in a line, to set in a row.* **taSfiif** تَصْفِيفٌ is the verbal noun.
14. **kallaa:** *no, certainly not* **kallaa** كَلَّا can be used as a synonym for **laa** لَا when **laa** is used to mean *no* independently.

Lesson twenty-six

New words in this lesson

Part one

as-saadis wa-l- [‘] ishruun	الْسادِس وَالْعِشْرُونَ	twenty-sixth
amthaal	أَمْثَال	proverbs
mathal (m.s.)	مَثَل	
hikayaat	حِكَايَات	stories
hikaayah (f.s.)	حِكَايَه	
Sabr (m.)	صَبْر	patience
faraj (m.)	فَرَج	deliverance, relief
waqt (m.)	وَقْتُ	time
awqaat (p.)	أَوْقَات	
a [‘] ma	أَعْمَى	blind
[‘] umyaan (p.)	عُمَيَّان	
mu [‘] min (m.) -uun (p.)	مُؤْمِن -- وَن	believer
daliil (m.)	دَلِيل	guide
adillaa [‘] (p.)	أَدِلَّاءُ	
na [‘] iibu	نَعِيب	we blame
[‘] aaba	عَابَ	to blame, to find fault with
[‘] ayb	عَيْبَ	fault, defect
maa ashbaha	مَا أَشْبَهَ	How similar!

yanfa [‘] u	يَنْفَعُ	it is useful
nafa [‘] a (r.)	نَفْعَ	to be useful
nadam (m.)	نَدَمَ	repentance
[‘] adam (m.)	عَدَمَ	calamity, loss
hafara	حَفَرَ	to dig
hufrah (f.)	حُفْرَة	hole
hufar (p.)	حُفَر	
sayf (m.)	سَيْف	sword
suyuuf (p.)	سُيُوف	
qaTa [‘] a	قَطَعَ	to sever, to cut
qirsh (m.)	قِرْش	coin, piastre (Egypt)
quruush (p.)	قُرُوش	
jaar	جَار	neighbour
jiiraan (p.)	جِيرَان	
daar (f.)	دَار	house, home
duur (p.)	دُور	
rafiq (m.)	رَفِيق	friend, comrade
rifaaq (p.)	رِفَاق	
fiDDah (f.)	فِضَّة	silver
sukuut (m.)	سُكُوت	silence
ta [‘] annii (m.)	تَأَنِّي	slowness, deliberation
[‘] ajalah (f.)	عَجَلَة	haste
nadaamah (f.)	نَدَامَة	regret

Part two

yakhTub	يَخْطُبُ	he makes a speech
khaTaba (r.)	خَطَبَ	to make a speech
ahkii	أَحْكِي	I tell a story
haka (r.)	حَكَى	to tell, to relate

jaahiluun	جَاهِلُونَ	ignorant
jaahil (m.s.)	جَاهِل	
maa dumtum	مَا دُمْتُمْ	as long as you are
maa daama	مَا دَامَ	as long as
'aarifiin	عَارِفِينَ	learned
'aarif (m.s.)	عَارِف	
laa daa'ii	لَا دَاعِي	there is no need
waliimah (f.)	وَلِيْمَة	feast
walaa'im (p.)	وَلَائِم	
awlaad	أَوْلَاد	children
walad (m.s.)	وَلَد	
yaSrifu	يَصْرِفُ	he sends away
Sarafa	صَرَفَ	to send away
haakim (m.)	حَاكِم	governor
hukkaam (p.)	حُكَّام	
nahwa	نَحْوَ	towards
fariha	فَرِحَ	he was delighted, happy

Part three

aTwal	أَطْوَل	longer
huruuf	حُرُوف	letters
harf (m.s.)	حَرْف	
miil (m.)	مِيل	mile
amyaal (p.)	أَمْيَال	
dawr (m.)	دَوْر	turn
kaamilataan (d.s.)	كَامِلَتَان	complete
kaamilah (f.s.)	كَامِلَة	

Notes

Part one

1. **maa ashbaha: how similar!** For the use of **maa** مَا followed by a verb, always in the masculine singular, to express wonder or admiration, see L24 N3. Examples:

maa akbar: how big!

maa ab'ad: how far!

2. **man hafara hufrah li-'akhihi waqa'a fiihaa: He who digs a hole for his brother, stumbles into it.**

This sentence gives us an example of a conditional sentence in Arabic. **man** مَنْ : *whoever, he who, if any* (do not confuse with the question word **man**?) introduces the conditional sentence we have here. A conditional sentence consists of two parts. The first part introduces the condition: **man hafara hufrah**, while the second part provides the answer to the condition: **waqa'a fiihaa**. After a conditional clause, the verb can be either in the Perfect or in the Imperfect. The Perfect or the Imperfect can also be used in the second part of the sentence following the condition. The time of the action is determined by the context.

Examples:

man sa'ala wajada: He who asks (asked) finds (found).

man yas'al yajid: He who asks finds.

Note that although the Perfect was used in both parts of the first example, the present tense is used to translate both sentences because here it gives the best meaning in English. In Arabic either tense can be used.

3. **in lam taqTa'hu qaTa'ak: If you do not sever it, it severs you.**

Here we have another example of the conditional sentence in Arabic. The word **in** إِنْ *if* introduces the condition, and the second part of the sentence: **qaTa'ak**, gives the result. Note that the Imperfect with **lam** was used in the first part (the conditional clause), and the Perfect in the second part (the main clause) of the sentence. Remember that **lam** is used with the Imperfect to negate the Perfect.

4. **idhaa kaana l-kalaam min fiDDah fa-s-sukuut min dhahab: If speech is silver, silence is golden.**

This sentence presents the third example of the conditional sentence in this lesson. This time **idhaa: if**, the commonest type of conditional word, introduces the conditional clause; **idhaa** is followed here by the perfect of **kaana** كَانَ : *to be*, while the second part of the sentence does not have any verb since one is implied. Other examples with **idhaa**:

idhaa dhahabta adhab ma'ak: If you go, I'll come with you.

idhaa ra'ayta Sadiiqii a'Tihi haadhaa l-kitaab: If you see my friend, give him this book. After **idhaa** the verb is in the Perfect.

5. **qaala lahum:** *He said to them.*

The verb **qaala**: *to say* is used to report something directly or indirectly said by the speaker. The sentence following asks a question, but instead of using **sa'alahum**: *he asked them*, it uses the verb **qaala lahum**: *he said to them*. In Arabic no particular attention is paid to such differentiations. If we want to put the question **hal ta'rifuun maa sa'quul lakum?** into reported speech we say: **qaala lahum (sa'alahum) hal ya'rifuun maa sa-yaquul lahum:** *He asked them if they knew (know) what he was going to say (he will say) to them*. Notice that the tense of the verb has not been changed.

6. **fa-qaala_n-naas: laa, nahnu laa na'rif:** *The people said, no, we do not know.*

If we want to report this sentence we say: **qaala_n-naas innahum laa ya'rifuun:** *the people said they did not (do not) know*. Notice that we have used **inna** إِنَّ : *that*, here joined to the attached pronoun **-hum**, to introduce the sentence in reported speech. Note that **nahnu**: *we* in the original sentence is replaced by the corresponding attached pronoun to the pronoun **hum**: *they* in the reported sentence. Other examples:

qaalat: anaa mariiDah: *She said, 'I'm ill.'*

qaalat innaha mariiDah: *She said she was (is) ill.*

qaala: sa'adhab ila_l-funduq: *He said, 'I shall go to the hotel.'*

qaala innahu sa-yadhab ila_l-funduq: *He said he would go (will go) to the hotel.*

inna is not used when reporting questions.

7. **maa dumtum:** *as long as you are* The verb **daama** دَامَ *to continue* is preceded by **maa** مَا *to express as long as*.

waliimah kabiirah *A big feast!*

8. **a-laa ta'rifuun?** *Don't you know?* Note the combination **a-laa?** formed of **a** and the negative **laa**. **a** اْ is a particle which introduces a question. It is similar to **hal?** although not commonly used. Examples:

a-sharibta_d-dawaa'? *Did you drink the medicine?*

a-sami'ti_l-jaras? *Did you hear the bell?*

Note that we can also use **a?** اْ with sentences in the negative. Examples:

a-laa ta'rifunni: *Don't you know me?*

a-lam tushaahid ukhtii? *Didn't you see my sister?*

New words in this lesson

Part one

as-saabi° wa-l-°ishruun	السَّابِعَ وَالْعِشْرُونَ	twenty-seventh
isti°daad (m.)	إِسْتِعْدَاد	getting ready
mukaalamah (f.) -aat (p.)	مُكَالَمَةٌ -- ات	telephone call
khaarijiyyah (f.)	خَارِجِيَّة	long distance, external
mutakallim (m.) -uun (p.)	مُتَكَلِّمٌ -- ون	caller, speaker
khaalid	خَالِد	Khalid
'aa'iliyyah (f.)	عَائِلِيَّة	family, domestic
maw°id (m.)	مَوْعِد	date, appointment
mawaa°iid (p.)	مَوَاعِيد	
'awdah (f.)	عَوْدَةٌ	return
ittaSaltu	إِتَّصَلْتُ	I contacted
ittaSala	إِتَّصَلَ	to contact
'ammaan (f.)	عَمَّان	Amman
al-khurTuun (f.)	الْخُرطوم	Khartoum
ar-riyaaD (f.)	الرِّيَّاض	Riyadh
khaTT (m.)	خَطٌّ	line
khuTuut (p.)	خُطُوط	
intaZartu	إِنْتَظَرْتُ	I waited
intaZara	إِنْتَظَرَ	to wait
aqaarib	أَقَارِب	relatives

qariib (m.s.)

akhshaa

khashiya

mataa' (m.)

akrah

kariha (r.)

Part two

shaa'irah (f.) -aat (p.)

shaa'ir (m.)

shu'araa' (p.)

shi'r (m.)

tasharrafnaa

tasharrafa

qaSiidah (f.s.)

shi'riyyah (f.)

shi'riy (m.)

yabduu

badaa

ulaahiZ

laahaZa

aghlab

rabii' (m.)

khariif (m.)

tahkum

hakama (r.)

mutashakkirah (f.)

mutashakkir (m.)

قريب
أخشى
خشيI am afraid that
to be afraid that

to fear

luggage

I hate

to hate

متاع
أكره
كره

شاعيرة -- ات

شاعر

شعراء

شعر

تشرّفنا

تشرّف

قصيدة

شعرية

شعري

يبدو

بدأ

ألاحظ

لاحظ

أغلب

ربيع

خريف

تحكم

حكم

متشكّرة

متشكّر

poetess

poetry

welcome

to have the honour of

poem

poetic

it seems

to seem

I notice

to notice

most of

spring

autumn

you judge

to judge

thankful

hurriyyah (f.) -aat (p.)

mihnah (f.)

mihan (p.)

qaanuun (m.)

qawaaniin (p.)

muhaamiyah (f.) -aat (p.)

muhandisah (f.) -aat (p.)

ghayyartu

ghayyara

amal (m.)

aamaal(p.)

tahqiq (m.)

musta'iddah (f.)

musta'idd (m.)

Safhah (f.)

Safahaat (p.)

mar'ah

ittafaqnaa

ittafaqa

ta'biir (m.)

حرية -- ات

مهنة

مهن

قانون

قوانين

محامية -- ات

مهندسة -- ات

غيرت

غير

أمل

آمال

تحقيق

مستعدة

مستعد

صفحة

صفحات

مرأة

اتفقنا

اتفق

تعبير

freedom

profession

law, regulation

lawyer

engineer, architect

I changed

to change

hope

attainment, realization

ready

page

woman

we decided, agreed

to agree

expression

Part three

shahiyyah (f.)

shahiy (m.)

ma'kuulaat

maa'kuul (m.s.)

muluukhiyyah (f.)

fuul (m.)

mudammas (m.)

شهية

شهية

مأكولات

مأكول

ملوخية

فول

مدمس

delicious

foods

mulookhiya

broad beans

stewed

falaafil

kubbah (f.)

tabbuulah (f.)

muwaafiqah (f.)

khuDariy -uun (p.)

dukkaan (m.)

dakaakiin (p.)

kiiloo (m.)

kiloograamaat (p.)

burghul

baSal (m.)

khiyaar (m.)

khass (m.)

na'na'

zayt (m.)

zuyuut (p.)

thuum

a'taqid

i'taqada

ta'khiir (m.)

aqall

hurr (m.)

ahraar (p.)

فَلَافِل

كُبَّة

تَبْوَلَة

مُؤَافِقَة

خُضْرِيّ -- وَن

دُكَّان

دَكَاكِين

كِيلُو

كِيلُو جَرَامَات

بُرْغُل

بَصَل

خِيَار

خَسّ

نَعْنَع

زَيْت

زُيُوت

ثُوم

أَعْتَقِد

إِعْتَقَدْ

تَأْخِير

أَقَلّ

حُرّ

أَحْرَار

falafel

kubba

tabboula

consenting (adj.)

grocer

shop

kilo

bourgol, crushed wheat

onions

cucumbers

lettuce

mint

oil

garlic

I think

to think, believe

delay

less

free

Notes

Part one

1. **mukaalamah**: a telephone call **kallama**: to talk to, to speak; **kalaam**: speech; **kalimah**: a word; **kalimaat**: words; **mutakallim**: a speaker.

2. **kaana yas'al**: he was asking Note the use of **kaana** followed by a verb in the Imperfect to express continuous action. See L25 N6.

kuntu aqra': I was reading

kaanat tal'ab: she was playing

3. **'awdah**: return **'aada**: to return.

4. **akhbartuh annanaa sa-nusaafir**: I told him that we would (will) leave.

This sentence takes the form of reported speech. **akhbara**: to tell is used instead of **qaala**: to say. Notice that after **qaala**, **inna** إِنَّ : that is used,

while after **akhbara** and similar verbs **anna** أَنَّ : that is used. In direct speech this sentence would have the following form: **qultu lahu**: **sa-nusaafir min hunaa ba'da ghad**: I said to him, 'We shall leave here the day after tomorrow'.

5. **an yakuun ma'anaa**: that we will have (that there will be with us) Notice the following sentences: **ma'anaa**: we have (with us). **sa-yakuun ma'anaa**: we shall have (there will be with us). **kaana ma'anaa**: we had (there was with us).

Part two

shaa'irah hadiithah A modern poetess

6. **aghlabahaa**: most of them (it) **aghlab**: most of; **ba'D**: some of. Both **ba'D** and **aghlab** can be joined to the attached pronouns.
7. **ba'da yawmayn akuun qad darastuhaa**: After two days I will have studied them (it).

Note that the use of the Imperfect of **kaana** كَانَ (here implying the Future), followed by **qad** قَدْ and a verb in the Perfect expresses the future perfect in English. Examples:

ba'da ghad takuun qad anhat haadhah l-kitaab: by the day after tomorrow she will have finished this book.

al-huriyyah l-kaamilah Complete freedom

8. **al-latii**: which, referring to **mihnah**: job, career. **al-ladhii** الَّذِي : which is the masculine singular relative pronoun. For the relative pronouns see L14 N7 and App. 5E.
9. **tahqiq**: realization, attainment **haqqaq**: to realize.
10. **ta'biir**: expression, explanation. **'abbara**: to express (oneself).

Lesson twenty-eight

Happy Feast

New words in this lesson

Part one

ath-thamin wa-l-'ishruun	الثَّامِنَ وَالْعِشْرُونَ	twenty-eight
'aam (m.)	عَام	year
a'waam (p.)	أَعْوَام	
'iid (m.)	عِيد	feast
a'yaad (p.)	أَعْيَاد	
'iidu_l-'aDha	عِيدُ الْأَضْحَى	Feast of Sacrifice
mubaarak (m.)	مُبَارَك	blessed
yawmu_l-waqfah	يَوْمُ الْوَقْفَةِ	the Waqfa (Day of Halt)
'iidu_l-fiTr	عِيدُ الْفِطْرِ	Feast of the breaking of the Fast
Sawm (m.)	صَوْم	fast, fasting
mu'aZZam (m.)	مُعَظَّم	glorified
maSaalih	مَصَالِح	departments
maSlahah (f.s.)	مَصْلَحَة	
hukuumiyyah (f.)	حُكُومِيَّة	government
yuhanni'	يَهَنِّي	he greets
hanna'a	هَنَّا	to greet
sirk	سِيرْل	circus
baloon (m.) -aat (p.)	بَالُون -- ات	balloon

Part two

hajj (m.)	حَجّ	pilgrimage
tadhbaḥaan	تَذْبَحَان	you sacrifice, slay
dhabaḥa (r.)	ذَبَحَ	to slay
miqdaar (m.)	مِقْدَار	share, amount
maqaaadiir (p.)	مَقَادِير	
makkah (f.)	مَكَّة	Mecca
Sihḥah	صِحَّة	health
waladat	وَلَدَتْ	she gave birth to
walada	وَلَدَ	to give birth to
munaasib (m.)	مُنَاسِب	suitable
nadrii	نَدْرِي	we know
dara (r.)	دَرَى	to know
Part three		
Daruuriy (m.)	ضَرُورِيّ	essential, necessary
islaam (m.)	إِسْلَام	Islam
nataḥammal	تَتَحَمَّل	we bear
tahammala	تَحَمَّلَ	to bear
juu' (m.)	جُوع	hunger
'aTash (m.)	عَطَش	thirst
diin (m.)	دِين	religion
adyaan (p.)	أَدْيَان	
ba'd	بَعْدَ	yet
ahijj	أَحِجّ	I go on a pilgrimage
hajja (r.)	حَجّ	to go on a pilgrimage

Notes

Part one

1. **kull 'aam wa-'antum bi-khayr:** (Every year and may you be well.)
The customary greeting on the occasions of feasts; it can also be used for *Happy New Year*.
2. **'iidi_l-'aDha_l-mubaarak:** *the blessed Feast of the Sacrifice* This feast is also known as the Greater Feast or the Greater Bairam. It is celebrated once a year on the 10th of the Moslem month **dhūu_l-hijjah**, when the pilgrims offer sacrifice in Mecca. The usual greeting for the festival is **'iid mubaarak عِيدٌ مُبَارَكٌ** : *I wish you a blessed feast*.
3. **yawma_l-waqfah:** *the eve of the religious feast (the Day of the Halt)* This refers to the halt of the Mecca pilgrims on Mount Arafat on the 9th of the month **dhūu_l-hijjah**.
4. **'iidu_l-fiTri_l-mubaarak:** *The Blessed Feast of the Breaking of the Fast* This feast is also known as the Lesser Feast or the Lesser Bairam.
5. **tata'aTTal:** *to have a holiday* Also *be suspended, become idle*. **'uTlah:** *holiday*.
6. **sharikaat, jaami'aat:** *companies, universities* **sharikaat** and **jaami'aat**, are the sound feminine plurals of **sharikah** شَرِكَةٌ and **jaami'ah** جَامِعَةٌ : Note the ending **aat** ات . **madaaris** is the broken plural of **madrasah** مَدْرَسَةٌ .
7. **al-muslimuun:** *the moslems* **muslimuun** is the sound masculine plural of **muslim:** *a moslem*, as the ending **uun** indicates. **islaam** إِسْلَامٌ : *Islam* is the religion of the moslems.
8. **al-'awlaadu_S-Sighaar:** *the small children* **awlaad** أَوْلَادٌ is the plural of **walad** وَلَدٌ : *a child, a boy*. **bint** بِنْتُ : *a girl*. **Sighaar** is the broken plural of **Saghiir:** *small*.

9. **al-ḥajj:** *The pilgrimage* The pilgrimage to Mecca is one of the five doctrines of Islam which includes the belief in one God, prayer, alms-giving, the pilgrimage and fasting in Ramadan.

10. **waladat Tiflan:** *she gave birth to a child* Of the root **walada** وَلَدَ : *to give birth to*, many words are derived such as **walad:** *a boy*, **waalid:** *father*, **waalidah:** *mother* and **miilaad** مِيلَادٌ : *birth (of a child) or birthday*.

Lesson twenty-nine

New words in this lesson

Part one

at-taasi° wa-l-°ishruun	التَّاسِعَ وَالْعِشْرُونَ	twenty-nine
a°lannaa	أَعْلَنَّا	we announced
a°lana	أَعْلَنَ	to announce
khuTuubah (f.)	خُطُوبَةٌ	engagement
miilaad (m.)	مِيلَاد	birth
°iid miilaad	عِيدِ مِيلَاد	birthday
iḥtafalnaa	إِحْتَفَلْنَا	we celebrated
iḥtafala	إِحْتَفَلَ	to celebrate
munaasabah (f.) -aat (p.)	مُنَاسَبَةٌ - ات	occasion
mujawharaat	مُجَوَهَّرَات	jewellery
diblah (f.)	دِبْلَةٌ	engagement ring
°aqadnaa	عَقَدْنَا	we made an agreement
°aqada (r.)	عَقَدَ	to make an agreement
aqaama	أَقَامَ	he held (a party)
aqama	أَقَامَ	to hold (a party)
afraad	أَفْرَاد	members
fard (m.s.)	فَرْد	
firqah (f.)	فِرْقَةٌ	band, group
firaq (p.)	فِرَق	
muusiiqiyah (f.)	مُوسِيقِيَّة	musical
muusiiqiy (m.)	مُوسِيقِي	

A happy day

Part two

tilighraaf (m.) -aat (p.)

تِلْغَرَاَف -- ات

telegraph

tahni'ah (f.)

تَهْنِئَة

congratulation

yaa la-haa min mufaaaja'ah

يَا لَهَا مِنْ مُفَاجَأَة

What a surprise!

Part three

mahdii

مَهْدِي

Mahdy

barakaat

بَرَكَات

blessings

barakah (f.s.)

بَرَكَة

'aadil

عَادِل

Adel

awwal ams

أَوَّلْ أَمْسْ

the day before yesterday

mabruur (m.)

مَبْرُور

redeeming

dhanb (m.)

ذَنْب

sin

dhunuub (p.)

ذُنُوب

maghfuur (m.)

مَغْفُور

forgiven

Notes

Part one

1. **munaasabatayn**: two occasions **munaasbatayn** is the dual form of **munaasabah**, as the ending **ayn** indicates. **munaasabataan** مُنَاسَبَاتَان is the form of the dual used if the word is in the nominative case i.e. the subject of the verb, or one of the two parts of an equational sentence, provided it is not preceded by a preposition. **munaasabah** مُنَاسَبَة an occasion is the singular; **munaasabaat** مُنَاسَبَات : occasions is the plural.
2. **sa'iidatayn**: happy Notice that the adjective **sa'iidatayn** follows the noun it describes, taking the dual form. It is important to keep in mind that while the inanimate plural takes a feminine adjective in the singular e.g. **munaasabaat sa'iidah** مُنَاسَبَات سَعِيدَة : happy occasions, **bilaad kabiirah** بِلَاد كَبِيرَة : big countries, the inanimate dual takes an

adjective in the dual form, e.g. **munaasabataan sa'iidataan**: (two) happy occasions, **baytaan kabiiraan** بَيْتَان كَبِيرَان : (two) big houses. It will be useful here to remind you that adjectives describing animate plurals and duals in Arabic, agree in number with the nouns they follow. Examples:

- muwaZZafuun kathiiruun** مُوظَّفُونَ كَثِيرُونَ : many officials (m.)
muwaZZafaat kathiiraat مُوظَّفَات كَثِيرَات : many officials (f.)
muwaZZafaan muhimmaan مُوظَّفَان مُهِمَّان : two important officials (m.)
3. **mujawharaat**: jewels **jawharah** جَوْهَرَة : a jewel
 4. **uqiimat**: it (she) was held **uqiimat** is the passive form of **aqaamat**: she held. **aqaama**: to hold (a party).
 5. **wuDi'at**: it (she) was put **wuDi'at** is the passive form of **waDa'at**: she put. **waDa'a**: to put.
 6. **mabruuk**: May it be blessed! **mubaarak** مُبَارَك : blessed; **barakah** بَرَكَة : blessing; **baaraka** بَارَك : to bless.

Part two

'inda baa'i'i_l-mujawharaat At the jeweller's

7. **tafaDDalii wa-jarribii**: Please try Both these verbs are in the Imperative.
8. **rubbamaa takuun**: it might be Note the use of **rubbamaa**: perhaps followed by the Imperfect of **kaana** كَانَ to express: it might be.

al-hadaayaa Presents

9. **qad yakuun fiihaa**: it might contain The use of **qad** before the Imperfect of **kaana** كَانَ also expresses probability. **qad yakuun** and **rubbamaa yakuun** do not really differ in meaning.
10. **azhaar**: flowers another word is **zuhuur** زُهُور : flowers. **zahrah** زَهْرَة is the singular.
11. **tahni'ah**: congratulation **hanna'a** هَنَّا : to congratulate.
12. **yaa la-haa**: what! The use of **yaa** يَا followed by the preposition **la** لَ joined to the attached pronouns expresses surprise or admiration. Example:
yaa lahu min yawm jamil يَا لَهْ مِنْ يَوْمٍ جَمِيلٍ : What a beautiful day!

Lesson thirty

Farewell

New words in this lesson

Part one

ath-thalaathuun

الثلاثون

thirtieth

wadaa' (m.)

وداع

farewell, good-bye

haqqan

حقاً

indeed, truly

'ala maa yuraam

على ما يُرام

as desired

Tayyib (m.)

طيب

nice, good

huquul

حقول

fields

haql (m.s.)

حقل

Part two

wazn (m.)

وزن

weight

awzaan (p.)

أوزان

ijraa'aat

إجراءات

procedures

ijraa' (m.s.)

إجراء

natahararak

نتحرل

we leave

taharraka

تحرل

to leave, move

'ala aqall taqdiir

على أقل تقدير

at least

'aSr (m.)

عصر

age, era

'uSuur (p.)

عصور

buT' (m.)

بطء

slowness

'askariy (m.)

عسكري

police

'asaakir (p.)

عساكر

muruur (m.)

مرور

traffic

'askariyyu_l-muruur (m.)

عسكري المرور

traffic police

haqq (m.)

حق

truth, right

ma'aka haqq

معك حق

you are right

kashfu_l-hisaab

كشف الحساب

bill

haDDara

حضر

he prepared

ifTaar (m.)

إفطار

breakfast

ghadaa' (m.)

غداء

lunch

ghasiil (m.)

غسيل

washing

kayy (m.)

كي

ironing

kulliy (m.)

كلي

entire

khaziinah (f.)

خزينة

treasury

Part three

iDaafiy (m.)

إضافي

extra

haatif (m.)

هاتف

telephone

hawaatif (p.)

هواتف

'adad (m.)

عدد

number (of magazine)

a'daad (p.)

أعداد

Notes

Part one

1. tantahii: it (she) finishes, comes to an end intaha إنتهى : to come to an end. nihaayah نهاية : end.
2. ziyaaratunaa: our visit ziyaarah: a visit. zaara زار : to visit.

3. **as-saa'ah th-thaaniyah illa rub'an:** at (at the hour) quarter to two **rub'** رُبْع : quarter; **niSf:** half. If we want to say that the time is quarter past two we say, **as-saa'ah ath-thaaniyah wa-r-rub'**.
4. **haqqan:** truly, indeed This is an adverb from **haqq** حَقّ : truth. Note that Arabic has very few words which are purely adverbs. Many adverbs are formed from nouns and adjectives by adding the ending: **an**. Examples:
- ghadan** غَدًا : tomorrow from **ghad** غَد : the morrow.
sarii'an سَرِيْعًا : swiftly from **sarii'** سَرِيْع : quick, swift
Sabaahan صَبَاحًا : in the morning from **Sabaah** صَبَاح : morning.
Tab'an طَبْعًا : naturally from **Tab'** طَبْع : nature, temperament.
5. **jiddan:** very **jiddan:** is another adverb ending with **an** أ .

Part two,

fi_t-ta'annii_s-salaamah Deliberation is safety

6. **qiyaam:** departure **qiyaam** is the verbal noun of **qaama** قَامَ : to depart, also to stand up.
7. **li-wazn:** for the weighing of **wazn** is the verbal noun of **wazana** وَزَنَ : to weigh.
8. **illa thulthan:** twenty to (one third to) **thulth** ثُلْث : means one third. It is derived from **thalaath** ثَلَاث : three. Notice the following: **khums** خُمْس : one fifth; **suds** سُدُس : one sixth. For fractions see App. 10C.
9. **qiyaadah:** driving, leading **qiyaadah** is the verbal noun of **qaada** قَادَ : to drive, to lead.
10. **hayyaa binaa:** let's go A similar expression is **da'naa** دَعْنَا : let's.
- kashfu_l-hisaab** The bill
11. **ifTaar:** breakfast **faTara** فَطَرَ : to have breakfast.
12. **ghadaa':** lunch **taghaddaa** تَغَدَّى : to have lunch.
13. **'ashaa':** dinner **ta'ashsha** تَعَشَّى : to have dinner.

14. **mukaalamaat:** calls **mukaalamah** مُكَالَمَةٌ is the singular. **kallama** كَلَّمَ : to speak to.
15. **ghasiil:** washing **ghasala:** to wash.
kayy: ironing **kawa** كَوَّى : to iron.
16. **al-majmuu':** the total, **jama'a:** to add up, also to collect, to bring together. **jam':** addition, also collecting, gathering.

4. Adjectives

5. Pronouns

6. Verbs

7. Prepositions

8. Adverbs

9. Particles

1. The Definite Article

The definite article is **al** : ال. It is used to define nouns and adjectives whether in the singular, the dual or the plural, regardless of the gender. Its form is always the same.

There is no indefinite article, *a*, *an* in Arabic.

2. Nouns

A. Gender

In Arabic there are only two genders, masculine and feminine. There is no neuter. The following are the general rules governing feminine nouns:

- (i) All nouns ending in **ah** or **ah** are feminine, e.g. **sayyarah** : car, **fatimah** : Miss, **fatma** : girl.

Appendices

1. The Definite Article

2. Nouns

3. Construct State

4. Adjectives

5. Pronouns

6. Verbs

7. Prepositions

8. Adverbs

9. Particles

1. The Definite Article

The definite article is **ال** : *the*. It is used to define nouns and adjectives whether in the singular, the dual or the plural, regardless of the gender. Its form is always the same.

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2. Nouns

A. Gender

In Arabic there are only two genders: masculine and feminine. There is no neuter. The following are the general rules governing feminine nouns:

(i) All nouns ending in **ة**, **اء** or **اء** are feminine; e.g. **sayyaarah**: *car*, **aanisah**: *Miss*, **fataat**: *girl*.

(ii) All nouns and proper nouns indicating feminine beings are feminine; e.g. **umm**: mother, **hind**: Hind.

(iii) Names of countries and cities are usually feminine; e.g. **miSr**: Egypt, **dimashq**: Damascus.

(iv) Nouns describing parts of the body that come in pairs are usually feminine; e.g. **'ayn**: eye, **yad**: hand.

(v) There are many nouns which are feminine, but do not fall into any of these categories; e.g. **daar**: house, **naar**: fire. These nouns have to be learned as they occur.

B. Singular, Dual, Plural

In Arabic, singular implies one person or thing, dual indicates two persons or things, plural is applied to three or more.

(i) Dual

	singular	dual	
		nominative	any other case
masc.	rajul <i>man</i> miftaah <i>key</i>	rajulaan miftaahaan	rajulayn miftaahayn
fem.	sayyidah <i>lady</i> sayyaarah <i>car</i>	sayyidataan sayyaarataan	sayyidatayn sayyaaratayn

(ii) Plural

There are two kinds of plural in Arabic: the sound plural, masculine and feminine, and the broken plural, masculine and feminine.

(a) **The sound plural** is formed by adding the suffixes **uun** ون or **iin** ين to the masculine singular and the suffix **-aat** ات to the feminine singular.

Sound Masculine Plural

singular	plural	
	nominative	any other case
mudarris (<i>teacher</i>) muwaZZaf (<i>employee</i>) fallaah (<i>peasant</i>)	mudarrisuun muwaZZafuun fallaahuun	mudarrisiin muwaZZafiin fallaahiin

The sound masculine plural is limited almost entirely to nouns of profession and to the participles of verbs.

Sound Feminine Plural

singular	plural
sayyidah (<i>lady</i>) Taalibah (<i>student</i>) sayyaarah (<i>car</i>) baqarah (<i>cow</i>)	sayyidaat Taalibaat sayyaaraat baqaraat

Most feminine nouns take the sound feminine plural form.

(b) **The broken plural** is formed by internal changes, i.e. changes to the spelling of the word in the singular, or by internal changes and the addition of prefixes or suffixes. There are several word patterns for forming the broken plurals of nouns and adjectives in Arabic. Some of these patterns are determined by the form of the noun in the singular, but there is no consistent and reliable rule governing the formation of the broken plurals. The best way for the student is to learn them as they occur. The following patterns of the broken plural appear in the course:

1. by internal changes only

singular	plural
bayt <i>house</i> bank <i>bank</i>	buyuut <i>بُيُوت</i> bunuuk <i>بُنُوك</i>

rajul <i>man</i> jabal <i>mountain</i>	rijaal <i>رِجَال</i> jibaal <i>جِبَال</i>
---	--

madiinah <i>city</i> kitaab <i>book</i>	mudun <i>مُدُن</i> kutub <i>كُتُب</i>
--	--

maktab	مَكْتَب	office	makaatib	مَكَاتِب
jariidah	جَرِيدَة	newspaper	jaraa'id	جَرَائِد

shaari'	شَارِع	street	shawaari'	شَوَارِع
Taabi'	طَائِع	stamp	Tawaabi'	طَوَائِع

miftaah	مِفْتَاح	key	mafaatiih	مَفَاتِيح
shubbaak	شُبَّال	window	shabaabiik	شَبَابِيك

2. by internal change and addition of a prefix

singular			plural
walad	وَلَد	boy	awlaad
'iid	عِيد	feast	a'yaad

3. by internal change and addition of a suffix

singular			plural
'amiil	عَمِيل	customer	'umalaa'
faqiir	فَقِير	poor	fuqaraa'
qamiis	قَمِيص	shirt	qumSaana

4. by internal change and by addition of both a prefix and a suffix

singular			plural
Sadiiq	صَدِيق	friend	aSdiqaa'
raSiif	رَصِيف	platform	arSifah

C. Case-endings

There are three cases in Arabic, nominative, accusative and genitive. These cases are expressed by the short vowels, u, a, i, respectively if the nouns are defined (i.e.

with the definite article), and by **tanwiin** تَنْوِين if the nouns are undefined (i.e. without the definite article).

(i) Nominative

The nominative is indicated by the short vowel u ' at the end of the word (placed above the final consonant in Arabic script) if the noun is defined, and

by the **tanwiin un** " if the noun is undefined; e.g. al-baytu الْبَيْتُ, baytun بَيْتٌ. The nominative is mainly used:

(1) for the subject of a verbal sentence, e.g. jaa'a_l-waladu جَاءَ الْوَلَدُ : The boy came,

(2) for the predicate of a nominal sentence, e.g. aT-Tabiibu mashghuulun أَطْبِيبٌ مَشْغُولٌ

: the doctor is busy.

(ii) Accusative

The accusative is indicated by the short vowel a ' at the end of the word if the noun is defined, and by the **tanwiin, an**, اَنْ if the noun is undefined.

The **tanwiin, an**, is always written over an alif: aa except when words end with t ة , ة or h ه , ا , and the glottal stop (') ء .

The main use of the accusative is to express the object of the verb e.g.

shaahadtu_r-rajula شَاهَدْتُ الرَّجُلَ : I saw the man.

shaahadtu rajulan شَاهَدْتُ رَجُلًا : I saw a man.

(iii) Genitive

The genitive case is indicated by the short vowel i ' at the end of the word, if the noun is defined, and by the **tanwiin, in**, اِنْ if the noun is undefined.

The genitive is used:

(1) after prepositions, e.g. **annaa fi_l-bayti** أَنَا فِي الْبَيْتِ : *I'm at home*,

askunu fii baytin أَسْكُنُ فِي بَيْتٍ : *I live in a house*;

(2) after a noun in the construct state; e.g. **kitaabu_T-Taalibi**

كِتَابُ الطَّالِبِ : *the student's book*.

3. Construct State

When two nouns are closely linked, with the second noun governing and defining the first, we say they are in a construct state. Examples:

baytu_l-mudarris	بَيْتُ الْمُدَرِّسِ	<i>The teacher's house</i>
baytu samii	بَيْتُ سَامِي	<i>Samy's house</i>
ismu Saqiiqii	إِسْمُ صَدِيقِي	<i>The name of my friend.</i>

Only the second noun in a construct state can take the definite article **al** because the first noun is automatically defined by the second. The two words in the construct state cannot be separated, so where there are adjectives, the adjective must come after the second word of the construct state; e.g.

'iyaadat Tabiib mashhuur عِيَادَةُ طَبِيبٍ مَشْهُورٍ : *The clinic of a famous doctor*. Nouns in the dual and in the masculine sound plural lose their **n** ن when in the construct state. Examples:

kitaabaa akhii	كِتَابَا أَخِي	<i>my brother's books</i>
mudarisuu_l-jaami'ah	مُدَرِّسُو الْجَامِعَةِ	<i>the university teachers</i>

4. Adjectives

Adjectives are treated like nouns. They are either feminine or masculine in gender, and they are singular, dual or plural, depending on the noun they qualify.

They can form the dual, the sound plural and the broken plural, just like nouns. Adjectives can be used as nouns. Adjectives qualifying defined nouns must also have the definite article; e.g. **al-baytu_l-jamiil** الْبَيْتُ الْجَمِيلُ : *the beautiful house*. The following are the rules governing the agreement between adjectives and nouns.

1. Adjectives qualifying nouns in the singular agree with these nouns in number and gender.

Masculine	Feminine
walad Saghiir <i>a small boy</i> bayt Saghiir <i>a small house</i>	bint Saghiirah <i>a small girl</i> daar Saghiirah <i>a small house</i>

2. Adjectives qualifying masculine sound plurals agree with them in gender and number.

mudarrisuun kathiiruun <i>many teachers</i>
muwaZZafuun muhimmuun <i>important officials</i>
fallaahuun su'adaa' <i>happy peasants</i>

3. Adjectives qualifying feminine sound plurals agree with the nouns they qualify in gender and in number if they indicate persons. **But** if these nouns indicate animals or things, the adjectives qualifying them must be in the singular feminine form.

banaat Saghiiraat <i>small girls</i> sayyidaat jamiilaat <i>beautiful ladies</i>
Taa'iraat miSriyyah <i>Egyptian planes</i> baqaraat kathiirah <i>many cows</i>

4. Adjectives qualifying the broken plurals of persons, usually confined to masculine gender, agree with the nouns they describe in gender and in number. **But** adjectives qualifying the broken plurals of things and animals are always in the feminine singular.

rijaal kathiiruun <i>many men</i> Tullaab su'adaa' <i>happy students</i>
qumSaan kabiirah <i>big shirts</i> a'yaad kathiirah <i>many feasts</i> Tuyuur jamiilah <i>beautiful birds</i>

5. Adjectives qualifying dual nouns agree with them in gender and number irrespective of whether they are animate or inanimate.

masculine

Taalibaan saghiiraan	two small students
miftaahaan kabiiraan	two big keys

feminine

Taalibataan Saghirataan	two small students
sayyarataan Saghiirataan	two small cars

Demonstrative Adjectives

The demonstrative adjectives are:

	masculine	feminine
sing.	haadhaa هَذَا this dhalika ذَلِكَ that	haadhihi هَذِهِ this tilka تِلْكَ that
plur.	haa'ulaa' هَؤُلَاءِ these uulaa'ika أُولَئِكَ those	haa'ulaa' هَؤُلَاءِ these uulaa'ika أُولَئِكَ those
dual.	haadhaan (nom.) هَذَانِ these haadhayn (other cases) هَذَيْنِ	haataan (nom.) هَاتَانِ these haatayn (other cases) هَاتَيْنِ

Examples:

haadhaa_T-Taalib: this student (m.)

haadhihi_T-Taalibah: this student (f.)

Note that there is no dual form of **dhalika** or **tilka**.

The Comparative and the Superlative of Adjectives

The comparative (forms like *bigger*, *smaller*) follows the pattern of the word **akbar** أَكْبَرُ from **kabiir**: big. After the comparative adjective Arabic uses the preposition **min** مِنْ : *from*. This pattern is used for the masculine and the feminine, for the dual and the plural.

Examples:

aT-Taalib akbar mina-T-Taalibah. The student (m.) is older than the student (f.).

samiirah aSghar min nabiilah. Sameera is younger than Nabeela.

al-fasaatiin ajmal mina_l-qumSaana. The dresses are more beautiful than the shirts.

If the comparative form of the adjective is defined by the definite article, or is modified by another word in the construct state, then it becomes superlative in meaning though the form remains the same. Note the following uses of the superlative:

huwa aSghar Taalib	he is the youngest student
huwa aSgharu_T-Tullaab	he is the youngest of the students
huwa min aSghari_T-Tullaab	he is one of the youngest students

5. Pronouns

A. Personal Pronouns

anaa أَنَا	I
nahnu نَحْنُ	we
anta أَنْتَ	you (m.s.)
anti أَنْتِ	you (f.s.)
antumaa أَنْتُمَا	you (m. dual)
antumaa أَنْتُمَا	you (f. dual)
antum أَنْتُمْ	you (m.p.)
antunna أَنْتُنَّ	you (f.p.)
huwa هُوَ	he
hiya هِيَ	she
humaa هُمَا	they (m. dual)
humaa هُمَا	they (f. dual)
hum هُمْ	they (m.p.)
hunna هُنَّ	they (f.p.)

B. Attached Pronouns

While the personal pronouns stand on their own the attached pronouns function joined either to verbs, nouns or prepositions. When they are joined to the verb as suffixes they act as objects.

-nii	ني -	me
-naa	نا -	us
-ka	كَ -	you (m.s.)
-ki	كِ -	you (f.s.)
-kumaa	كُما -	you (m. dual)
-kumaa	كُما -	you (f. dual)
-kum	كُمْ -	you (m.p.)
-kunna	كُنَّ -	you (f.p.)
-hu	هُ -	him
-haa	هَا -	her
-humaa	هُما -	them (m. dual)
-humaa	هُما -	them (f. dual)
-hum	هُمْ -	them (m.p.)
-hunna	هُنَّ -	them (f.p.)

When the attached pronouns are joined to nouns, they act as possessives, i.e. *mine, his, hers*. But where they are joined to prepositions, they act as objects, i.e. *me, him, her*.

The following is a list of the attached pronouns joined first to the noun **kitaab**: *book*, then to the preposition **min**: *from*.

with nouns		with prepositions	
kitaabii	كِتَابِي	minnii	مِنِّي
kitaabunaa	كِتَابُنَا	minnaa	مِنَّا
kitaabuka	كِتَابُكَ	minka	مِنْكَ
kitaabuki	كِتَابُكِ	minki	مِنْكِ
kitaabukumaa	كِتَابُكُما	minkumaa	مِنْكُما
kitaabukumaa	كِتَابُكُما	minkumaa	مِنْكُما

kitaabukum	كِتَابُكُمْ	minkum	مِنْكُمْ
kitaabukunna	كِتَابُكُنَّ	minkunna	مِنْكُنَّ
kitaabuhu	كِتَابُهُ	minhu	مِنْهُ
kitaabuhaa	كِتَابُهَا	minhaa	مِنْهَا
kitaabuhumma	كِتَابُهُما	minhumaa	مِنْهُما
kitaabuhumaa	كِتَابُهُما	minhumaa	مِنْهُما
kitaabuhum	كِتَابُهُمْ	minhum	مِنْهُمْ
kitaabuhunnaa	كِتَابُهُنَّ	minhunna	مِنْهُنَّ

C. Demonstrative Pronouns

Demonstrative Pronouns have the same forms as the demonstrative adjectives.

Examples:

haadh^haa kitaabii: *This is my book.*

haadhihi ukhtii: *This is my sister.*

See Appendix 4, Demonstrative Adjectives.

D. Interrogative Pronouns

The most common are:

ayna	أَيْنَ	where?
		(min ayna: where from?) (ila ayna: where to?)
ayy	أَيَّ	which? (ayyatu (f.): which?)
man	مَنْ	who?
maa	مَا	what? (maa haadh ^h aa: what's this?)
maadh ^h aa	مَاذَا	what?
mata	مَتَى	when?
kayfa	كَيْفَ	how?
kam	كَمْ	how much, how many?

Examples:

man anta? *Who are you?*

maadh^haa yuriid? *What does he want?*

mata yadhhab? When is he going?

kami_s-saa'ah? What's the time?

E. Relative Pronouns: who, which, that

	masculine	feminine
sing.	alladhii (all cases)	allatii (all cases)
dual	alladhaan (nom.)	allataan (nom.)
dual	alladhayn (acc. and gen.)	allatayn (acc. and gen.)
plur.	alladhiin (all cases)	allawaatii (all cases)

6. Verbs

Most verbs in Arabic have a root verb consisting of three consonants. The verb **kataba** كَتَبَ is a root consisting of the three consonants **k**, **t**, and **b**. The root verb is also called the simple verb and it ranks as Pattern I among the XV patterns of verbs, which are derived from the roots systematically.

There are no infinitives in Arabic; the nearest thing to an infinitive is the form of the Perfect verb in the third person masculine singular, e.g. **darasa** he studied: to study.

There are two main tenses in Arabic besides the Imperative. These tenses are the Perfect, representing all past tenses, and the Imperfect, representing all present tenses and the future. The Imperative is in reality a modification of the Imperfect.

A. The Perfect

The Perfect of the simple verb is conjugated by adding certain fixed suffixes, i.e. endings, to the three-consonant root, and by some changes in the vowel above the last consonant of the root.

Singular	suffix	
kataba كَتَبَ	-a	he wrote
katabat كَتَبَتْ	-at	she wrote
katabta كَتَبْتَ	-ta	you wrote (m.)
katabti كَتَبْتِ	-ti	you wrote (f.)
kabtu كَتَبْتُ	-tu	I wrote (m. and f.)

Dual

	suffix	
katabaa كَتَبَا	-aa	they wrote (m.)
katabataa كَتَبَتَا	-taa	they wrote (f.)
kabtumaa كَتَبْتُمَا	-tumaa	you wrote (m.)
kabtumaa كَتَبْتُمَا	-tumaa	you wrote (f.)

Plural

	suffix	
kabuu كَتَبُوا	-uu	they wrote (m.)
kabna كَتَبْنَ	-na	they wrote (f.)
kabtum كَتَبْتُمْ	-tum	you wrote (m.)
kabtumna كَتَبْتُنَّ	-tumna	you wrote (f.)
kabnaa كَتَبْنَا	-naa	we wrote (m. and f.)

B. The Imperfect

The Imperfect of the simple verb is conjugated by adding prefixes and suffixes to the root in the following manner:

Singular	Prefixes	Suffixes	
yaktubu يَكْتُبُ	ya-	-u	he writes
taktubu تَكْتُبُ	ta-	-u	she writes
taktubu تَكْتُبُ	ta-	-u	you write (m.)
taktubiin تَكْتُبِينَ	ta-	-iin	you write (f.)
aktubu أَكْتُبُ	a-	-u	I write (m. and f.)

Dual

	Prefixes	Suffixes	
yaktubaan يَكْتُبَانِ	ya-	-aan	they write (m.)
taktubaan تَكْتُبَانِ	ta-	-aan	they write (f.)
taktubaan تَكْتُبَانِ	ta-	-aan	you write (m.)
taktubaan تَكْتُبَانِ	ta-	-aan	you write (f.)

Plural		Prefixes	Suffixes	
yaktubuun	يَكْتُبُونَ	ya-	-uun	they write (m.)
yaktubna	يَكْتُبْنَ	ya-	-na	they write (f.)
taktubuun	تَكْتُبُونَ	ta-	-uun	you write (m.)
taktubna	تَكْتُبْنَ	ta-	-na	you write (f.)
naktubu	نَكْتُبُ	na-	-u	we write (m. and f.)

C. The Future

The future is either expressed by the Imperfect on its own, or by the Imperfect with the prefix **sa-** or the word **sawfa** سَوْفَ before; e.g. **sa-yaktubu**, **sawfa yaktubu**: *He'll write*.

D. The Imperative

The Imperative is a modification of the Imperfect. It is conjugated in the following manner:

		suffix	
uktub	اُكْتُبْ		write (m.s.)
uktubii	اُكْتُبِي	-ii	write (f.s.)
uktubaa	اُكْتُبَا	-aa	write (dual m.)
uktubaa	اُكْتُبَا	-aa	write (dual f.)
uktubuu	اُكْتُبُوا	-uu	write (m.p.)
uktubna	اُكْتُبْنَ	-na	write (f.p.)

The Imperative of a simple verb, usually, has an **alif** ا as a prefix. This prefix is followed by either a **Dammah**, **u**, or **kasrah**, **i**; e.g. **uktub** اُكْتُبْ : *write*, **ijlis** اجْلِسْ : *sit*.

E. Verb Patterns

The root, the Perfect of the three-consonant verb in the third person masculine singular, is the simplest form of the verb. All other derived forms of the verb are formed by adding letters (consonants and vowels) before and between the three consonants of the simple verb. The simple verb is always represented by the word **fa'ala** فَعَلَ. The verb **kataba** كَتَبَ, for example, which is a root, has the same number of consonants as the model **fa'ala**. Of the fifteen patterns of the derived forms of the verb, ten are used in this course. The following table lists the ten verb patterns using **fa'ala** and its derived forms as models of the patterns.

Verb Pattern	Perfect (3rd person masculine)		Imperfect (3rd person masculine)
I	fa'ala kataba فَعَلَ كَتَبَ	to write	yaf'alu yaktubu يَفْعَلُ يَكْتُبُ
II	fa ^{cc} ala kallama فَعَّلَ كَلَّمَ	to talk to	yufa ^{cc} ilu yukallimu يُفَعِّلُ يُكَلِّمُ

III	faa'ala shaahada	فَاعَلَ شَاهَدَ	to see	yufaa'ilu yushaahidu	يُفَاعِلُ يُشَاهِدُ
IV	af'ala arsala	أَفْعَلَ أَرْسَلَ	to send	yuf'ilu yursilu	يُفْعِلُ يُرْسِلُ
V	tafa'ala tahassana	تَفَعَّلَ تَحَسَّنَ	to improve	yatafa'alu yatahassanu	يَتَفَعَّلُ يَتَحَسَّنُ
VI	tafaa'ala taqaabala	تَفَاعَلَ تَقَابَلَ	to meet	yatafaa'alu yataqaabalu	يَتَفَاعَلُ يَتَقَابَلُ
VII	infa'ala intaZara	إِنْفَعَلَ إِنْتَظَرَ	to wait	yanfa'ilu yantaZiru	يَنْفَعِلُ يَنْتَظِرُ
VIII	ifta'ala ishtaghala	إِفْتَعَلَ إِشْتَغَلَ	to work	yafta'ilu yashtaghila	يِفْتَعِلُ يِشْتَغِلُ
IX	if'alla	إِفْعَلَ		yaf'allu	يِفْعَلُ
X	istaf'ala istaqbala	إِسْتَفْعَلَ إِسْتَقْبَلَ	to meet	yastaf'ilu yastaqbilu	يَسْتَفْعِلُ يَسْتَقْبِلُ

In conjugation the derived forms of the simple verb use the same prefixes and suffixes to specify persons, gender and number in the Perfect and the Imperfect as the simple verb. Nevertheless, it ought to be noted that whenever a derived form starts with **alif** | , this **alif** is omitted after the Imperfect prefixes. Examples:

istaqbala: **إِسْتَقْبَلَ** to meet
yastaqbilu: **يَسْتَقْبِلُ** he meets
tastaqbilu: **تَسْتَقْبِلُ** she meets

Also, with verbs Pattern II, III and IV, the Imperfect prefixes **a-**, **ya-**, **ta-** and **na-** are changed to **u-**, **yu-**, **tu-** and **nu-**.

Example: The verb **shaahada**: to see, Pattern III.

	Perfect		Imperfect	
	Singular			
3rd (m.)	shaahada	شَاهَدَ	yushaahidu	يُشَاهِدُ
3rd (f.)	shaahadat	شَاهَدَتْ	tushaahidu	تُشَاهِدُ
2nd (m.)	shaahadta	شَاهَدْتَ	tushaahidu	تُشَاهِدُ
2nd (f.)	shaahadti	شَاهَدْتِ	tushaahidiin	تُشَاهِدِينَ
1st	shaahadtu	شَاهَدْتُ	ushaahidu	أُشَاهِدُ
	Dual			
3rd (m.)	shaahadaa	شَاهَدَا	yushaahidaan	يُشَاهِدَانِ
3rd (f.)	shaahadataa	شَاهَدَتَا	tushaahidaan	تُشَاهِدَانِ
2nd (m.)	shaahadtumaa	شَاهَدْتُمَا	tushaahidaan	تُشَاهِدَانِ
2nd (f.)	shaahadtumaa	شَاهَدْتُمَا	tushaahidaan	تُشَاهِدَانِ
	Plural			
3rd (m.)	shaahaduu	شَاهَدُوا	yushaahiduun	يُشَاهِدُونَ
3rd (f.)	shaahadna	شَاهَدْنَ	yushaahidna	يُشَاهِدْنَ
2nd (m.)	shaahdtum	شَاهَدْتُمْ	tushaahiduun	تُشَاهِدُونَ
2nd (f.)	shaahadtunna	شَاهَدْتُنَّ	tushaahidna	تُشَاهِدْنَ
1st	shaahadnaa	شَاهَدْنَا	nushaahidu	نُشَاهِدُ

The Imperative forms are:

shaahid شَاهِد (m.s.)	shaahiduu شَاهِدُوا (m.p.)
shaahidii شَاهِدِي (f.s.)	shaahidna شَاهِدْنَ (f.p.)
shaahidaa شَاهِدَا (dual m. and f.)	

The Imperative of the derived forms is conjugated like the Imperative of the simple verb (Pattern I) with the exception that an **alif** ا is only prefixed when it is part of the word. Note the following:

uktub اُكْتُب write from kataba كَتَب to write	
shaahid شَاهِد see shaahada شَاهَد to see	
kallim كَلِّم talk to kallama كَلَّمَ to talk	
arsil أَرْسِل send arsala أَرْسَلَ to send	

F. The Significance of the Verb Patterns

Pattern II: fa^{cc}ala فَعَّلَ

This pattern denotes the intensity of the action or a causative action.

Example: **kassara** كَسَّر : to smash

Pattern III: faa^cala فَاعَلَ

This pattern normally expresses reciprocity of action, or the relation, or application, of the action of the verb to another person.

Examples:

kataba (I) كَتَب : to write	
kaataba (III) كَاتَب : to write to somebody, to correspond	

Pattern IV: af^cala أَفْعَلَ

This pattern is usually causative, i.e. to make somebody else do something.

Examples:

jalasa (I) جَلَس : he sat	alima عَلِم : he knew
ajlasa (IV) أَجْلَس : to seat somebody	alama أَعْلَم : he informed

Pattern V: tafa^{cc}ala تَفَعَّلَ

This pattern generally expresses the reflexive verb of Pattern II.

Examples:

alima (I) عَلِم : to know	
allama (II) عَلَّمَ : to teach	
taallama (V) تَعَلَّمَ : to learn	

Pattern VI: tafa^cala تَفَاعَلَ

This is the reflexive of Verb Pattern III.

Examples:

kataba (I) كَتَب to write	
kaataba (III) كَاتَب to write to somebody	
takaataba (VI) تَكَاتَب to correspond	

Pattern VII: infa^cala اِنْفَعَلَ

This pattern expresses the passive or reflexive of the first simple pattern.

Examples:

kasara (I) كَسَرَ he broke	
inkasara (VII) اِنْكَسَرَ it was broken	

Pattern VIII: ifta^cala اِفْتَعَلَ

This pattern is also the reflexive of the first simple pattern.

Examples:

shaghala (I) شَغَلَ he occupied	
ishtaghala (VIII) اِشْتَغَلَ he occupied himself; he worked	

Pattern IX: if^calla اِفْعَلَ

This pattern is commonly used for verbs indicating colours, or defects of the body.

Examples:

ihmarra (IX) اِحْمَرَ to become red	
ikhDarra (IX) اِخْضَرَ to become green	

Pattern X: istaf^cala اِسْتَفْعَلَ

This pattern commonly indicates the reflexive of Verb Pattern IV.

Examples:

qabila (I) قَبِل to accept	
aqbala (IV) أَقْبَلَ to come	
istaqbala (X) اِسْتَقْبَلَ to receive, to meet somebody	

Note: Not every verb belonging to a pattern has the meaning suggested above.

G. Irregular Verbs

The conjugation of the irregular verbs presents some modifications to the standard conjugation of the simple regular verb i.e. a verb like **kataba**

كَتَب .

Simple verbs are irregular:

(1) If the second and the third consonants are identical (doubled); e.g.

tamma تَمَّمَ , to end. **daqqa** دَقَّقَ : to knock at, to ring.

(2) If one of the three letters of the verb-root is a weak letter, i.e. w و , aa ا

or a ي ; e.g. **qaala** قَالَ , **wajada** وَجَدَ .

(3) If one of the three letters is a **hamzah** ه , e.g. **jaa'a** جَاءَ .

(1) Verbs with doubled consonants

Example:

daqqa دَقَّقَ : to knock, to ring

Perfect	Imperfect	Imperative
Singular		
daqqa دَقَّقَ	yaduqqu يَدُقُّ	
daqqat دَقَّتْ	taduqqu تَدُقُّ	
daqqata دَقَّقَتْ	taduqqu تَدُقُّ	duqqa دُقِّ
daqqati دَقَّقَتْ	taduqqiin تَدُقِّينَ	duqqii دُقِّي
daqqatu دَقَّقَتْ	aduqqu أَدُقُّ	
Dual		
daqqaa دَقَّا	yaduqqaan يَدُقَّانَ	
daqqataa دَقَّتَا	taduqqaan تَدُقَّانَ	
daqqatumaa دَقَّقْتُمَا	taduqqaan تَدُقَّانَ	duqqaa دُقَّا
daqqatumaa دَقَّقْتُمَا	taduqqaan تَدُقَّانَ	duqqaa دُقَّا
Plural		
daqquu دَقُّوا	yaduquun يَدُقُّونَ	
daqqana دَقَّقْنَ	yaduqna يَدُقَّقْنَ	
daqqatum دَقَّقْتُمْ	taduquun تَدُقُّونَ	duquu دُقُّوا
daqqatunna دَقَّقْتُنَّ	taduqna تَدُقَّقْنَ	udquqna أَدُقَّقْنَ
daqqanaa دَقَّقْنَا	naduqu نَدُقُّ	

Verbs with double consonants in the middle like verbs belonging to patterns II and V follow the model of the simple regular verb in conjugation.

(2) Verbs with weak letters

The verbs **waDa'a** وَضَعَ : to put, **qaala** قَالَ : to say, **'aasha** عَاشَ : to live, **rama** رَمَى : to throw and **da'a** دَعَا to invite are examples of the irregular weak verb.

Following are tables illustrating their conjugation.

waDa'a وَضَعَ : to put

Perfect	Imperfect	Imperative
Singular		
waDa'a وَضَعَ	yaDa'u يَضَعُ	
waDa'at وَضَعَتْ	taDa'u تَضَعُ	
waDa'ta وَضَعْتَ	taDa'u تَضَعُ	Da' ضَعْ
waDa'ti وَضَعْتِ	taDa'iin تَضَعِينَ	Da'ii ضَعِي
waDa'tu وَضَعْتُمْ	aDa'u أَضَعُ	
Dual		
waDa'aa وَضَعَا	yaDa'aan يَضَعَانِ	
waDa'ataa وَضَعْتَا	taDa'aan تَضَعَانِ	
waDa'tumaa وَضَعْتُمَا	taDa'aan تَضَعَانِ	Da'aa ضَعَا
waDa'tumaa وَضَعْتُمَا	taDa'aan تَضَعَانِ	Da'aa ضَعَا
Plural		
waDa'uu وَضَعُوا	yaDa'uun يَضَعُونَ	
waDa'na وَضَعْنَ	yaDa'na يَضَعْنَ	
waDa'tum وَضَعْتُمْ	taDa'uun تَضَعُونَ	
waDa'tunna وَضَعْتُنَّ	taDa'na تَضَعْنَ	Da'uu ضَعُوا
waDaa'naa وَضَعْنَا	naDa'u نَضَعُ	Da'na ضَعْنَ

Derived forms starting with **wa** وَ follow the same pattern of conjugation as the verb **waDa'a**.

qaala قَالَ : to say

Perfect	Imperfect	Imperative
Singular		
qaala	yaquulu يَقُولُ	qull قُلْ quulii قُولِي
qaalat	taquulu تَقُولُ	
qulta	taquulu تَقُولُ	
qulti	taquuliin تَقُولِينَ	
qultu	aquulu أَقُولُ	
Dual		
qaalaa	yaquulaan يَقُولَانِ	quulaa قُولَا quulaa قُولَا
qaalataa	taquulaan تَقُولَانِ	
qultumaa	taquulaan تَقُولَانِ	
qultumaa	taquulaan تَقُولَانِ	
Plural		
qaaluu	yaquuluun يَقُولُونَ	quuluu قُولُوا qulna قُلْنَ
qulna	yaqulna يَقُلْنَ	
qultum	taquuluun تَقُولُونَ	
qultunna	taqulna تَقُلْنَ	
qulnaa	naquulu نَقُولُ	

'aasha is different from the verb **qaala** in that its Imperfect is **ya'iishu** while the Imperfect of **qaala** is **yaquulu**.

'aasha عَاشَ : to live

Perfect	Imperfect	Imperative
Singular		
'aasha	ya'iishu يَعِيشُ	'ish عِشْ 'ishii عِشِي
'aashat	ta'iishu تَعِيشُ	
'ishta	ta'iishu تَعِيشُ	
'ishti	ta'iishiin تَعِيشِينَ	
'ishtu	a'iishu أَعِيشُ	
Dual		
'aashaa	ya'iishaan يَعِيشَانِ	'ishaa عِشَا 'iishaa عِشَا
'aashaataa	ta'iishaan تَعِيشَانِ	
'ishtumaa	ta'iishaan تَعِيشَانِ	
'ishtumaa	ta'iishaan تَعِيشَانِ	
Plural		
'aashuu	ya'iishuun يَعِيشُونَ	'iishuu عِيشُوا 'ishna عِشْنَ
'ishna	ya'ishna يَعِشْنَ	
'ishtum	ta'ishuun تَعِيشُونَ	
'ishtunna	ta'ishna تَعِشْنَ	
'ishnaa	na'iishu نَعِيشُ	

rama رَمَى : to throw

Perfect	Imperfect	Imperative
Singular		
rama رَمَى	yarmii يَرْمِي	
ramat رَمَت	tarmii تَرْمِي	
ramayta رَمَيْتَ	tarmii تَرْمِي	irmi اِزْمِ
ramayti رَمَيْتِ	tarmiin تَرْمِين	irmii اِزْمِي
ramaytu رَمَيْتُ	armii اَرْمِي	
Dual		
ramayaa رَمَيَا	yarmiyaan يَرْمِيَان	
ramataa رَمَتَا	tarmiyaan تَرْمِيَان	
ramaytumaa رَمَيْتُمَا	tarmiyaan تَرْمِيَان	irmiyaa اِزْمِيَا
ramaytumaa رَمَيْتُمَا	tarmiyaan تَرْمِيَان	irmiyaa اِزْمِيَا
Plural		
ramaw رَمَوْا	yarmuun يَرْمُون	
ramayna رَمَيْنَ	yarmiina يَرْمِين	
ramaytum رَمَيْتُمْ	tarmuun تَرْمُون	irmuu اِزْمُوا
ramaytumna رَمَيْتُنَّ	tarmiina تَرْمِين	irmiina اِزْمِين
ramaynaa رَمَيْنَا	narmii نَرْمِي	

da'aa دَعَا to invite

Perfect	Imperfect	Imperative
Singular		
da'aa دَعَا	yad'uu يَدْعُو	
da'at دَعَت	tad'uu تَدْعُو	

da'awta دَعَوْتَ	tad'uu تَدْعُو	ud'u اُدْعُ
da'awti دَعَوْتِ	tad'iin تَدْعِين	ud'ii اُدْعِي
da'awtu دَعَوْتُ	ad'uu اَدْعُو	
Dual		
da'awaa دَعَوَا	yad'uwaan يَدْعُوَان	
da'ataa دَعَتَا	tad'uwaan تَدْعُوَان	
da'awtumaa دَعَوْتُمَا	tad'uwaan تَدْعُوَان	ud'uwaa اُدْعُوَا
da'awtumaa دَعَوْتُمَا	tad'uwaan تَدْعُوَان	ud'uwaa اُدْعُوَا
Plural		
da'aw دَعَوْا	yad'uun يَدْعُون	
da'awna دَعَوْنَ	yad'uuna يَدْعُون	
da'awtum دَعَوْتُمْ	tad'uun تَدْعُون	ud'uu اُدْعُوا
da'awtumna دَعَوْتُنَّ	tad'uuna تَدْعُون	ud'uuna اُدْعُون
da'awnaa دَعَوْنَا	nad'uu نَدْعُو	

The derived forms of the weak verbs follow the patterns of the simple weak verbs in conjugation.

(3) Verbs with hamzah

Simple verbs with **hamzah** (') are like **akala** أَكَلَ , like **sa'ala** سَأَلَ or like **bada'a** بَدَأَ . Verbs like **akala** are regular, the **hamzah** being regarded as one of the three consonants of the root. Only in the Imperative some changes occur:

kul كُل (m.s.)	kuluu كُلُوا (m.p.)
kulii كُلِّي (f.s.)	kulna كُلْنَ (f.p.)
kulaa كُلَّا (dual)	

sa'ala

Verbs like **sa'ala** are regular. Their conjugations do not differ from those of the simple regular verb.

The **Imperative** forms are:

is'al إِسْأَلَ is'aluu إِسْأَلُوا
is'alii إِسْأَلِي is'alna إِسْأَلْنَ
is'alaa إِسْأَلَا

bada'a

Verbs like **bada'a** are also regular.

The **Imperative** forms are:

ibda' اِبْدَأْ ibda'uu اِبْدَأُوا
ibda'ii اِبْدَأِي ibda'na اِبْدَأْنَ
ibda'aa اِبْدَأَا

Sometimes an irregular verb might have the characteristics of more than one group of the irregular verbs. The verb **ra'a** رَأَى for instance is such a verb; with a medial **hamzah** and a final weak letter.

ra'a رَأَى : to see

Perfect		Imperfect	
Singular			
ra'a	رَأَى	yara	يَرَى
ra'at	رَأَتْ	tara	تَرَى
ra'ayta	رَأَيْتَ	tara	تَرَى
ra'ayti	رَأَيْتِ	tarayna	تَرَيْنَ
ra'aytu	رَأَيْتُ	ara	أَرَى
Dual			
ra'ayaa	رَأَيَا	yarayaan	يَرَيَانِ
ra'ataa	رَأَتَا	tarayaan	تَرَيَانِ
ra'aytumaa	رَأَيْتُمَا	tarayaan	تَرَيَانِ
ra'aytumaa	رَأَيْتُمَا	tarayaan	تَرَيَانِ
Plural			
ra'aw	رَأَوْا	yarawn	يَرَوْنَ
ra'ayna	رَأَيْنَ	yarayna	يَرَيْنَ

ra'aytum	رَأَيْتُمْ	tarawn	تَرَوْنَ
ra'aytunna	رَأَيْتُنَّ	tarayna	تَرَيْنَ
ra'aynaa	رَأَيْنَا	nara	نَرَى

H. Verb to be

The present tense of the verb *to be* is not expressed in Arabic. The verb **kaana** كَانَ is used to express the verb *to be* in the Perfect.

Examples:

kaana Sadiiqii fi l-maTaar: My friend was at the airport.

kaanat fi l-hadiiqah: She was in the garden.

If the predicate of **kaana**, which is always in the accusative, is an undefined noun it takes **tanwiin**: an أَ , ا , ة , e.g. **kaana Sadiiqii masruuran:** My friend was happy. The conjugations of **kaana** كَانَ follow the same patterns as the simple verb **qaala** قَالَ. See Appendix 6G. The Perfect of **kaana** كَانَ can also be used with the Perfect or Imperfect of another verb to express more complex tenses than expressed by merely the Perfect or the Imperfect.

Examples:

kaana yal'abu: He was playing.

kaana qad dhahaba: He had left.

Note the use of **qad** قَدْ in the second sentence.

I. Verb to have

There is no equivalent of the English verb *to have* in Arabic. It is usually expressed with the prepositions **'inda** عِنْدَ , **ma'a** مَعَ and **li-** لِ joined to the attached pronouns. The preposition **'inda** is more commonly used in this context.

'indii	عِنْدِي	I have
'indahu	عِنْدَهُ	he has
'indahaa	عِنْدَهَا	she has
'indaka	عِنْدَكَ	you have (m.s.)
'indaki	عِنْدكِ	you have (f.s.)
'indanaa	عِنْدَنَا	we have
'indakum	عِنْدَكُمْ	you have (m.p.)
'indakunna	عِنْدَكُنَّ	we have (f.s.)
'indahumaa	عِنْدَهُمَا	they have (dual)

'indakumaa	عِنْدَكُمَا	you have (dual)
'indahum	عِنْدَهُمْ	they have (m.p.)
'indahunna	عِنْدَهُنَّ	they have (f.p.)

J. Passive of the Perfect and the Imperfect

(1) The Perfect

The passive form of the simple verb in the **Perfect** is formed by changing the short vowel after the first letter into **u** ' and the short vowel of the letter before the last into **i** . Except for these changes the conjugations of the passive Perfect are the same as those of the simple verb in the active.

Examples:

Active		Passive	
kataba	كَتَبَ he wrote	kutiba	كُتِبَ it (he) was written
katabat	كَتَبَتْ she wrote	kutibat	كُتِبَتْ it (she) was written
kasaruu	كَسَرُوا they broke	kusiruu	كُسِرُوا they were broken

(2) The Imperfect

The passive of the simple verb in the Imperfect is formed by changing the vowel after the first letter into **u** ' and the vowel after the letter before the last into **a** ' . Except for these changes, the conjugations of the Imperfect Passive are the same as those of the simple Imperfect verb in the active.

Examples:

Active	Passive
yaktubu: he writes	yuktabu: it (he) was written
taktubu: she writes	tuktabu: it (she) is written
yaktubuun: they write	yuktabuun: they are written.

K. Sentences and word order

There are two types of sentences in Arabic. If a sentence starts with a noun or anything other than a verb it is called a nominal sentence, but if a sentence starts with a verb it is called a verbal sentence.

(1) Nominal sentences

Nominal sentences can also be called equational sentences. They are similar to sentences with the verb *to be* in English.

Example: **anaa mudarris: I'm a teacher.**

There are various types of equational sentence. Here are some examples:

huwa Saghiir: He is small.

al-kitaabu Saghiir: The book is small.

al-baytu l-kabiir jamiill: The big house is beautiful.

anaa fi l-bayt: I'm at the house.

fi l-bayt ghuraf kathiirah: There are many rooms in the house.

The two parts of an equational sentence are called subject and predicate.

Subject

al-walad: The boy

Predicate

Saghiir: (is) small.

(2) Verbal sentences

A verbal sentence is a sentence beginning with a verb. The usual order of a simple verbal sentence is:

Verb + subject + object + the rest of the sentence.

When the verb precedes the subject, it is always in the singular (m. or f.) irrespective of whether the subject is in the singular, the dual, or the plural.

Examples:

dhahaba Sadiiqii: My friend went.

dhahaba aSdiqaa'ii: My friends went.

But if the subject precedes the verb, then the verb agrees with the subject in number as well as gender.

Examples:

aSdiqaa'ii dhahabuu: My friends went.

Sadiiqii dhahaba: My friend went.

Notice that question words always precede the verb.

Example: **ayna tadhab: Where do you go?**

L. Conditional sentences

Conditional sentences are divided into two groups in which:

(1) The condition can be fulfilled. In this case the conditional clause is introduced by **in** اِنْ or **idhaa** اِذَا, both meaning *if*.

Example:

idhaa dhahabtu ila l-qaahirah sa 'ushaahidu l-'ahraam: If I go to Egypt I shall see the pyramids.

(2) The condition cannot be fulfilled. In this case the condition is introduced by **law** لَوْ also meaning *if*.

Example:

law kuntu ghaniyyan ishtaraytu sayyaarah kabiirah: If I had been rich I would have bought a big car.

7. Prepositions

(1) **Separate prepositions** (i.e. not attached to any word). The most common separate prepositions are:

fawqa	فَوْقَ	above, over	fii	فِي	in
ba'da	بَعْدَ	after	amaama	أَمَامَ	in front of
hawla	حَوْلَ	around, about	'ala	عَلَى	on, over
qabla	قَبْلَ	before	ila	إِلَى	to, until
waraa'a	وَرَاءَ	behind	nahwa	نَحْوَ	towards, nearly
bayna	بَيْنَ	between, among	tahta	تَحْتَ	under
'inda	عِنْدَ	with, at	duun	دُونِ	under, without
'an	عَنْ	from, about	hatta	حَتَّى	until
min	مِنْ	from, of	ma'a	مَعَ	with

The separate prepositions can be joined to the attached pronouns. An example was provided in Appendix 5.

(2) Inseparable prepositions

These prepositions cannot be used independently. They are always used as prefixes. The most common ones are:

ka- كَ : as, like

bi- بِ : by, with, in

li-, la- لِ , لَ : for, to

The preposition li- expresses possession when joined to the attached pronouns:

lii	لِي	mine	lakunna		yours (f.p.)
lanaa	لَنَا	ours	lahu	لَهُ	his
laka	لَكَ	yours (m.s.)	lahaa	لَهَا	hers
laki	لِكَ	yours (f.s.)	lahumaa	لَهُمَا	theirs (m. dual)
lakumaa	لَكُمَا	yours (m. dual)	lahumaa	لَهُمَا	theirs (f. dual)
lakumaa	لَكُمَا	yours (f. dual)	lahum	لَهُمْ	theirs (m.p.)
lakum	لَكُمْ	yours (m.p.)	lahunna	لَهُنَّ	theirs (f.p.)

Example: haadh^haa_l-kitaab lahu: This book is his.

If the preposition li- is joined to verbs it means in order to; e.g. dhahaba ila_s-suuq li-yashtarii qamiiSan: He went to the shops in order to buy a shirt.

8. Adverbs

There are various ways of expressing adverbial meaning in Arabic:

a. by prepositional phrases; e.g.:

dhahaba bi-sur'ah: He went quickly.

dakhala bi-buT': He came in slowly.

b. by some nouns used in the accusative such as:

ghadan غَدًا tomorrow

jiddan جِدًّا very

daa'iman دَائِمًا always

jamii'an جَمِيعًا all

ma'an مَعًا together

Sabaahan صَبَاحًا in the morning

masaa'an مَسَاءً in the evening

Zuhran ظَهْرًا at noon

laylan لَيْلًا at night

kathiiran كَثِيرًا much, very

qaliilan قَلِيلًا little

c. by prepositions such as: qabla: before, ba'da: after and hatta: until.

For Adverbial particles see Appendix 9C.

9. Particles

A. Interrogatives

(1) hal هَل is an interrogative particle used to change affirmative sentences into questions. hal does not introduce any structural changes in the sentences it converts. It is simply added at the beginning of the sentences without disturbing their order.

Examples:

al-bayt ba'iid: The house is far away.

hali_l-bayt ba'iid?: Is the house far away?

dhahaba_r-rajul ila_l-masrah: The man went to the theatre.

hal dhahaba_r-rajul ila_l-masrah?: Did the man go to the theatre?

ya'kul fi_l-maT'am: He eats in the restaurant.

hal ya'kul fi_l-maT'am?: Does he eat in the restaurant?

(2) a أَ is another interrogative particle which is less commonly used than hal. Example:

a-tadhab ma'ii ghadan?: Will you go with me tomorrow?

B. Negatives

(1) **laa** لا. The negative **laa** is used:

- as an equivalent to *no*.
- to negate the Imperfect by simply preceding the verb.

Examples:

laa uhibbu haadhaa T-Ta'aam: *I don't like this food.*

laa ya'iish waalidii fi l-qaahirah: *My father doesn't live in Cairo.*

- to give the equivalent of *there isn't*. Example:

laa shay'a hunaa: *There is nothing here.*

- To negate the Imperative. Example:

laa tadhab: *don't go*; **laa taktubii:** *don't write*.

(2) **ghayr** غير

ghayr is mainly used with adjectives and participles.

Examples:

ghayr ma'ruuf: *unknown*

ghayr muhimm: *unimportant*

ghayr Tawiil: *not tall*

Equational (nominal) sentences, i.e. sentences without a verb, are sometimes negated by **ghayr**.

Examples:

anaa 'arabiy: *I'm an Arab.*

anaa ghayr 'arabiy: *I'm not an Arab.*

(3) **laysa** ليس

The negative **laysa** is used to negate equational sentences. It is partly a verb in meaning, therefore it is conjugated as a verb. But although it is conjugated like the Perfect, it indicates the Imperfect.

Examples:

laysa Sadiiqii hunaa: *My friend isn't here.*

laysat ukhtii fi l-hadiiqah: *My sister isn't in the garden.*

laysa is conjugated as follows:

lastu	<i>I'm not</i>	lastumaa	<i>you aren't (f. dual)</i>
lasta	<i>you aren't (m.s.)</i>	lastum	<i>you aren't (m.p.)</i>
lasti	<i>you aren't (f.s.)</i>	lastunna	<i>you aren't (f.p.)</i>
laysa	<i>he isn't</i>	laysaa	<i>they aren't (m. dual)</i>
laysat	<i>she isn't</i>	laysataa	<i>they aren't (f. dual)</i>
lasnaa	<i>we aren't</i>	laysuu	<i>they aren't (m.p.)</i>
lastumaa	<i>you aren't (m. dual)</i>	lasna	<i>they aren't (f.p.)</i>

The predicate after **laysa** is always in the accusative; e.g. **laysa saamii sa'iidan:** *Samy isn't happy.*

(4) **maa** ما

maa is used to negate the Perfect.

Examples:

maa katabtu risaalah: *I didn't write a letter.*

maa jaa'a: *He didn't come.*

(5) **lam** لم

lam is used with the Imperfect to negate the Perfect.

Examples:

lam nadhab ma'ahum: *We didn't go with them.*

lam yushaahiduu shay'an: *They didn't see anything.*

Verbs like **tushahidiin:** *you see (f.s.)*, **tushaahiduun:** *you see (m.p.)*, **yushaahiduun:** *they see (m.p.)* lose their **n** ن when used with **lam**.

(6) **lan** لن

lan is used to negate the future.

Examples:

lan yusaafir ghadan: *He isn't travelling tomorrow.*

lan tahDur fi l-masaa': *She won't come in the evening.*

Verbs which lose their **n** ن with **lam**, also lose their **n** ن when used with **lan**.

C. Adverbial particles

baynamaa	بَيْنَمَا	<i>while</i>
ba'damaa	بَعْدَمَا	<i>after</i>
lammaa	لَمَّا	<i>when</i>
'indamaa	عِنْدَمَا	<i>when</i>
thumma	ثُمَّ	<i>then</i>

D. Conjunctions

There are two conjunctions that cannot be used separately. They are:

wa- وَ *and* (used to join sentences or nouns), and **fa-** فَ. **fa-** differs from **wa-** in that it expresses a closer connection between the sentences before and after it. It can also imply cause and effect. It is more commonly used to join sentences than nouns.

The following conjunctions are independent words:

aw	أَوْ	or
amma	أَمَّا	as for
laakin	لَكِنْ	but
laakinna	لَكِنَّ	but

(**lakinna** can be joined to the attached pronouns)
 (followed by a verb in the Imperfect)
 (followed by a verb in the Imperfect)
 (followed by a nominative sentence. When **anaa** is joined to **li-** it becomes **li-'anna** لَيْـ'أَنَّ
because. anaa can also be joined to the attached pronouns)

illa	إِلَّا	except
idhaa	إِذَا	if
in	إِنْ	if
law	لَوْ	if

E. Vocative

The vocative is expressed by the particle **yaa**: *Oh!*
 Example: *yaa, yaa, yaa* "Oh, Oh, Oh"

Example: **yaa samiir:** *Oh Sameer!*

[illegible]

